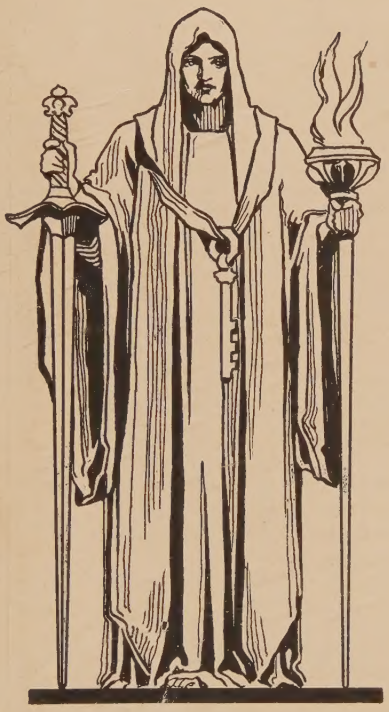
THE UNITARIAN

MAY, 1910

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION



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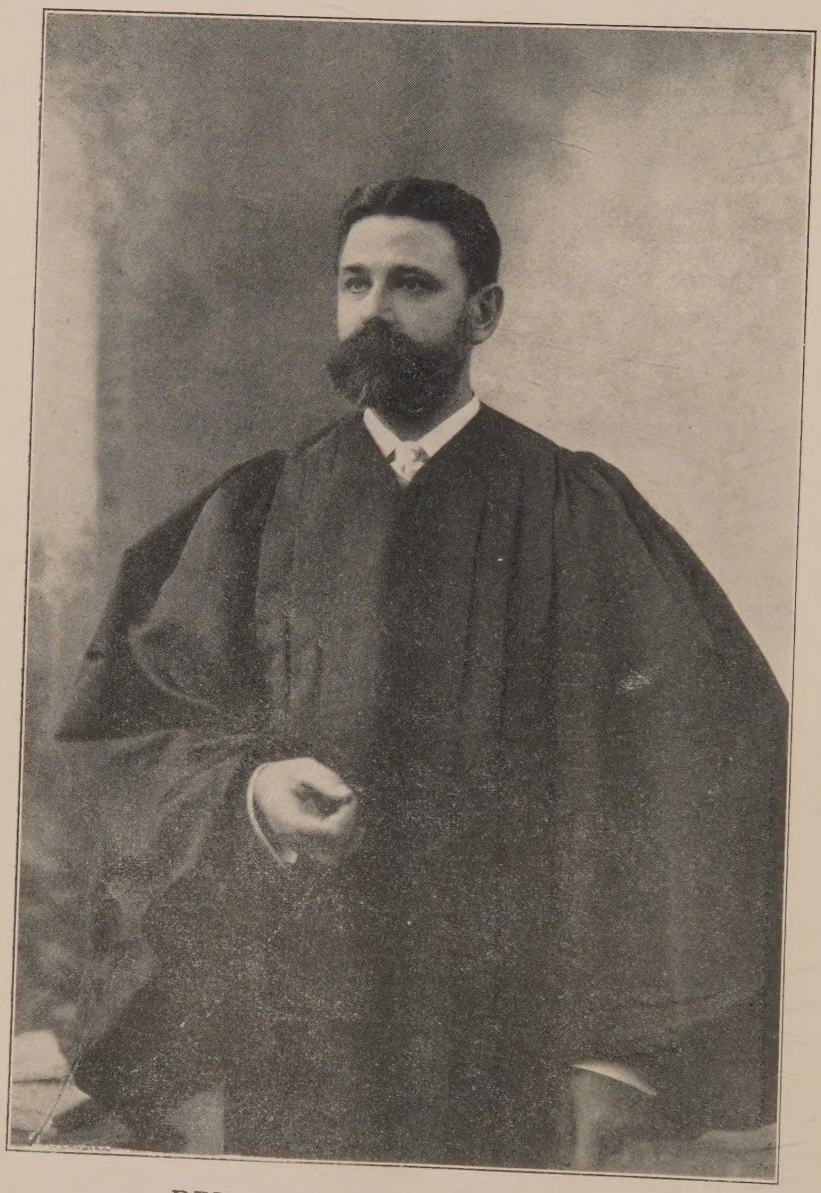

REV. JOHN PERKINS FORBES

Pastor of the Church of the Saviour, Brooklyn, N. Y. Born March 25, 1855. Died April 15, 1910

THE UNITARIAN.

Vol. V (New Series.) MAY, 1910 No. 5

THE UNITARIAN

Editorial Office 104 East Twentieth St., New York
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THE centenary of two distinguished leaders in Unitarian thought bring into juxta-position two personalities of striking contrasts. Theodore Parker and James Freeman Clarke were not precisely of the same order of genius, but neither could have been spared out of our developing denominational life. It was a noble manifestation of Clarke's rare spirit that in the days when Theodore Parker was anathema among Boston Unitarians, the genial pastor of the Church of the Disciples insisted on the cordiality of his unabated fellowship, exchanging pulpits with him, and giving him the full recognition of ministerial good will. For they were not akin in temperament or manner of faith. Parker was radical, polemic, harsh of speech and vehement in controversy. Clarke was conservative, irenic and conciliatory; seeking ever to soften the angles of divergence, and to interpret differences in terms of underlying agreement. Parker's gospel was largely out of tune with even the liberal thought of his own time; while Clarke's gospel was more nearly contemporaneous with the average of Unitarianism of his time. The Unitarianism of to-day has quite caught up with Parker's faith, and left the theology of Clarke behind. On the other hand the method of Clarke's faith is more nearly contemporaneous with our own time;—the method of sympathetic synthesis, and generous toleration—of staunch and persistant comradeship with the earnest believer with whom one does not agree.

———o———

THEODORE ROOSEVELT'S adventure with the religious "irreconcilables" at Rome was characteristic and picturesque, but, on the whole, not unworthy. The American idea in religion is freedom of conscience and rational independence in thought and action. The authorities of the Vatican did not quite understand that; and there were some things which the Roman Methodists did not quite understand, either! Perhaps both parties have a better understanding of things now. At any rate, those of us who are at home, and

read of these things through the medium of the press (which is bound to allow no scrap of picturesqueness to escape its recitals) may well rejoice at the attainment of genuine religious tolerance and ecclesiastical comity which is our national inheritance. In a country which at the start was overwhelmingly Protestant, the Roman Catholic Church has certainly been given a fair chance and a free field; and on the whole it has proved a serviceable and important factor in our national development. Likewise the Methodist Episcopal Church, which was somewhat tardy in arriving, and, we fear, was not over-welcome in some Puritan sections of colonial America, has had abundant opportunity to thrive and grow—and has "made good" most decidedly in its vigorous contributions to American civilization. Fortunately, the Methodist church in America is not what some European people might imagine it to be, from its representatives at Rome.

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IT is discouraging to note, however, how slowly some very intelligent Americans arrive at the real significance of toleration in thought. Some Unitarians, even, miss of it. They are woefully distressed when their evangelical friends are rude to them; resent "distorted misrepresentations" of their peculiar views; decry the orthodox unwillingness to give us a fair hearing; and complain when something is said to our dispite. Yet, we have actually heard in Unitarian pulpits the grossest misrepresentations of evangelical positions, with petty aspersions of the motives of the "liberal orthodox", and we have known Unitarian people who have been as narrowly adverse to hearing "the other side" either in theology or sociology as any of the most reactionary dogmatists. Of course this is not typical: we believe it to be exceptional in event as it is incongruous with our liberal tradition in theory:—it is simply an evidence that human nature is pretty much the same in all ranges of thought and experience. Yet because the Unitarian idea stands for a vital reformation of human nature in this regard, it is well that we take pains to escape a folly which we so easily condemn in others.

———o———

OF course it is the hardest sort of proposition which a vigorous-souled liberal has to meet:—to make his urgency for progressive ideals strong, positive, and assertive, and yet avoid malfeasance on the realms of toleration. One resents most keenly the harsh judgments of our opponents in contention: the deafness of their ears to reason, the flame of their prejudice and passion in the face of sound sense and progress; yet part of the fun of being a progressive is the zest of harshness in denunciation of the motives and purposes of those on the other side: and passion and prejudice may sometimes mingle with the zeal of holiest causes, as all men know. The ideal of the true liberal embraces a sort of liberty that involves insistent respect for all earnest conviction however different from our own:—which means, finally, of course, (from one's own point of view) *respect for the man who is wrong*, yet has a right to do his own thinking, and whose thinking that you are wrong is of itself no crime or folly, from his point of view. "The fair show" for the man on the other side, in other words, is a fundamental principle in liberalism:—and the most vehement liberal must take most pains in his ethics of toleration.

———o———

IT is a common opinion in all the churches to-day that the age of

theology is past: men are not interested in it, and in fact theology itself is discovered to be a matter of subordinate importance. Of course it all depends on what is meant by theology. Some people make the mistake of identifying theology with *bad theology*. The age of bad theology is certainly passing, but in place of it is coming an age, not of *no-theology*, but of *better theology*: which is in some respects so different from the old theology as to seem to be no theology at all. Yet religion must from its very nature be grounded on vital convictions about essential things: and the sum-total of those convictions is the substance of modern theology. It is not metaphysical or technical, perhaps; almost surely it is not biblical, in the old-fashioned sense of the word:—but it is inherently philosophical, and what is more to the point, it is vitally sociological. It begins, not with a theory about God,—but a conviction about Humanity: it centres in the Divine Fact of the Human Soul: out of that it logically and insistently formulates some working-faith as regards the Universe of which the soul is a part, and so establishes conviction about God, Nature, the relation of Soul to God, the relation of Soul to Humanity, the Destiny of Progress, and the like. But perhaps the essential difference between modern theology and the old theology is its social quality. It is "Christocentric" rather than "Theocentric", *provided* we mean by "Christ" Humanity's Supreme Ideal of itself. To most Unitarians however that phrase is not congenial, because that is not what it means to most people that use it, but something quite different. But the central fact of modern religious thought is a social ideal: Humanity as more than man, and man as finding his significance and value in his sharing with a life larger than his own, which is his reason of divinity. Whatever thought he has of God, of Immortality, of Revelation, of Eternal Order, must be re-shaped and re-vitalized by this new discovery of the Social Divineness of Humanity.

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IT is as true to-day as it has ever been that the most potent foci for the liberalizing of religion are the places where religious and educational forces meet. A university town is generally far in advance of the rest of the state in the matter of liberality. The presence of the university, with its 20th century (or at least late 19th century) attitude towards science and history and philosophy inevitably reacts upon the churches clustered about the campus. They must leave the 17th and 18th centuries and move forward with the procession if they are to draw or hold professor and student. And when groups of men from different churches get together, as church workers are doing in some university towns, for conferences as to educational methods the liberal men invariably take the lead and set the pace. Those familiar with the attitude of orthodox churches towards liberals a dozen years ago find it difficult to realize how fast and far the liberalizing process has gone.

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POSSIBLY still more striking evidence of this same phenomenon is to be seen at the gatherings of the Religious Education Association. In the great meetings held in Nashville in March were hundreds of representatives from a dozen different denominations, including many leaders from the conservative south. Yet—barring a few phrases in prayers by local pastors—there was hardly a word in scores of addresses which would have rubbed the

wrong way the theological fur of the most pugnacious Unitarian. Speaker after speaker was progressive, constructive, intelligently alive to the problems of the day. In such a gathering the dogmatic issues are dead; it is the social and educational problems which alone command attention. It is good for Unitarians to attend such a Conference. They learn that others besides themselves are really intelligent and sincere in their discussion of the religion of to-day and to-morrow. Nay, more, no one could attend the meetings of the Department of Sunday-Schools without discovering that some other churches are almost out of sight ahead of us in their organization of children's and young people's work. One wonders how long it will be before any Unitarian church employs such a director of education as does the First Presbyterian Church of Buffalo; a man quite competent to be principal of a first-class high-school, who gives his entire time to a marvellously effective Sunday-School, which is a real school, and not a poor, frazzled pretence. It liberalizes Unitarians, and makes them a bit more humble, to attend the conventions of the R. E. A.

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THE MAY MEETINGS.

So far as now appears the Annual Meeting of the American Unitarian Association to be held in Boston the last week in May will be disturbed by no troublesome issues, and enlivened by the transaction of no epoch-making business. To be sure an interesting amendment relating to "life-membership" is due for consideration at that meeting, and time was when a "life-membership scrap" was a morsel of mischief to make wicked lips smack with unholy anticipation. But, if truth be told, most of us are wearied with the futility of this issue: and questions of organization no longer seem vital or interesting. Doubtless some genial and innocuous scheme of conciliation or compromise will be presented by a wise committee at the proper time, and the American Unitarian Association will remain what it is, a most efficient instrument for doing our denominational business discretely, quietly and with a gratifying dignity and decorum: and the poor logic of its manner of organization and its quaint inconsistencies of liberal-democratic-conservatism involved will only persist to amuse or fret us, according to our idiocyncracies of temperament. The actual good work will go on as before. It is our New-Yorkish idiocyncracy of temperament to be sorry—but not in distress—over the situation.

More important than any question of organization, of course, is our interest in the forward movement in missionary enterprise. It is a good feature of recent meetings of the A. U. A. (a grateful improvement on earlier customs) to devote much time to the review of work done in all the departments of activity during the year past. Each has its hearing, and of course puts its best foot forward and the total recital is one most pleasing to hear. It is not expected that much business will be transacted. Pleasant and commendable resolutions will be passed touching worthy matters of interest. Suggestions wisely matured in the councils of the Board of Directors will also take form of resolutions which will be duely voted up. Officers and directors for the ensuing year will be elected, and upon these the real business of carrying on the denomination enterprises will devolve. They will be exceptionally loyal, intelligent and consecrated men and women,—these officers and

directors—and the things they do will be thoughtfully, deliberately and wisely done. What more could be desired?

Of course this is not the method of the other great religious denominations in the country. This is the method of a great business corporation acting chiefly through a board of directors, not the method of a political or social commonwealth acting through a national representative assembly. The other denominations (with the exception of the Roman Catholic and the Christian Science bodies) have developed their activities along the lines of the commonwealth idea with the representative national assembly. Queerly enough, we congregationalists of congregationalists and liberals of liberals have developed our denominational activities along the lines of the corporation idea. Our annual meeting is not legislative: it is not assembled to transact business: it is deemed a misfortune if much of its time is spent in the discussion of business; it is to be considered rather a gleeful circumstance, if, when a period of time is assigned to "discussion"—as a concession to the restless—it comes about that time lies heavy on their hands and a shrewdly prepared program of supererogation be called into requisition to fill a vacuum. For discussion just for its own sake is the tamest of amusements; and what is there to discuss if long established custom makes it awkward and unnatural for "business" touching vital methods of denominational policy and work to come "from the floor"?

We do not complain of this. Certainly the work of the A. U. A. under the present system has been remarkably efficient and even brilliant in its achievements. When we realize that a body which has technically no ecclesiastical authority, wholly voluntary in its organization and tradition of service, with not a church nor a man in the country bound to pay the least attention to its directions nor contribute a dollar to its support, has come to wield an influence more potent and actually authorative throughout our whole denomination than that which any similar body exerts in any other religious denomination in the land, we may well applaud the sagacity and virtual substance of good fellowship which has made it possible. Perhaps this is better than Congregationalism, even if it isn't exactly Congregationalism itself. Perhaps this is simply the triumph of rational commonsense, afoot for efficiency, over the futile knight-errantry of theoretical democratic idealism.

Yet sometimes we wonder whether it is a triumph without its cost. We believe thoroughly in the American Unitarian Association as at present constituted; we admire the exceptional ability of the men who now administer its affairs: we believe that it is fortunate for the cause that for ten years we have had the leadership of a man whose peculiar genius has been administrative adeptness, and a mastership in organization. We would not for a moment advocate anything that could weaken the efficiency of this splendid machine for concerted denominational enterprise. But we do wish that the Unitarian principle of essential democracy could have a better chance: and we wish that more incentive could be created for original initiative in denominational enterprise from the ranks of our average layity and clergy.

For that reason we have made the topic of our "Symposium" this month focus to this interest. Can we have denominational legislation in our body? Despite opinions to the contrary in high places we insist that whatever legisla-

tion we have at all must be at the hands of the A. U. A. The National Conference is certainly not legislative: it is a delightful mass-meeting, where splendid programs are enjoyed and some matters aimlessly talked over, but where no business can be transacted, which is the final function of legislation. The A. U. A. can be legislative. As a matter of fact our denominational legislation is now transacted by an "upper house"—the Board of Directors —and perhaps none could do it better. But why without impairing the real efficiency of that body could not our Annual Association meetings become, what the annual, or biennial or triennial national assemblies of other denominations actually are—legislative sessions, where *business*,—policies, methods, enterprises of new achievements, etc., are originated, formulated, discussed, and acted upon by a gathering of people at least *quasi*-representative of the whole body?

We invite the attention of our readers to the variant views presented in the Symposium.

———o———

John Perkins Forbes

With the death of John Perkins Forbes the Unitarian fellowship has lost a minister of rare capacity for friendliness and abundant gifts of mind and heart. For thirty-two years he has been active in our ministry, a fine type of that which ought never to become "old-fashioned" amongst us, though it is sometimes spoken of as such,—the faithful parish pastor and minister to the homes and intimacies of human souls. He was a good preacher, clear-minded and sane, handsome and of engaging personality, generous and large hearted in spirit, with a ringing voice, vibrant with sympathy and good cheer:—in the pulpit he never failed; but his service in the pulpit was richly augmented by his familiar intercourse with people, and his close and intimate walk amongst them.

He was born in Middleboro, Mass., in 1855, coming from a long colonial line of New England forbears on either side. He was ordained to the Unitarian ministry when but twenty-three years old: ministered to the Unitarian church in Westborough for four years; then became pastor of the church in Arlington, where he served another four years. Greatly beloved here, and abundantly successful in his first pastorate, it was at Taunton perhaps that his ripest work was done prior to his ministry at Brooklyn, and it was with reluctance that he was pursuaded to take up the ministry of this large city church after eleven year's stay in Taunton. His pastorate at the First Church in Brooklyn extended twelve years, and a large circle of friends outside of his own parish grew to know and love him in the city of Greater New York. While called upon not infrequently for service outside of his church, he was preiminently loyal to his home-people: one of the few city ministers who persisted in the ideals of a parish minister. He was, for many years a Director of the American Unitarian Association, meeting his responsibilities to that office with thorough-going diligence of service and a wide sagacity of judgment. He was also a member of the Fellowship Committee of the National Conference and a director of the Unitarian Conference of the Middle States and Canada.

Mr. Forbes was a minister whom other ministers liked. He had the instincts of comradeship, good health of soul and sturdiness of sympathy. Temperamentally conservative and not easily caught up by novel notions of innovation, he had yet an open mind and a well-poised conscience.

Mr. Forbes had been ill for over a year, and has not been able to fill his pulpit since the early autumn. His death occurred at his home in Brooklyn the morning of April 16th. At the funeral services held in the Church of the Saviour Rev. Samuel A. Eliot, D. D., officiated assisted by the Rev. Francis Greenwood Peabody, D.D., Bernard J. Newman, and Caleb S. S. Dutton.

Our Unitarian Unities

CHARLES W. CASSON

THE UNITARIAN CHURCH

Its Keyword—Unity
Its Theology—The Unity of God
Its Sociology—The Unity of Man
Its Religion—The Unity of God and Man

IN our liberal religious movement we are definitely and inevitably committed to the word "Unitarian". In spite of the prejudice existing concerning it, the popular misinterpretation of its meaning and the survival in the term of a theological struggle long since fought and finished, we are practically pledged to its continued use as defining one who has freed himself from the tyranny of tradition by making his individual declaration of independence in religion.

To be sure, the word is one reminiscent of a theological difference which is much less vital now in the thought and interest of men. Our variances of belief concerning the definition of God are not vital today. Most of us are content to forget the form in the fact. It is no longer possible to arouse controversial interest in the beliefs that once were supreme in the religious thought of men.

If, therefore, we are to continue the use of the word, we are wise to state our principles in line with its manifest inference. By changing the emphasis, this can be done in a most excellent and effective way. It may be found that the word, better than any other, expresses what is the very essence of our message and the very soul of our religious movement. To recognize this and to so state our principles that the word shall be really representative of our largest and latest interpretation of religion is our greatest denominational task to-day.

There follows a statement of our principles along these lines. It is given to the readers of THE UNITARIAN in order that they may form a judgment concerning its efficiency. There is undeniable need of having some phrasing of principles that shall more clearly represent, and in more modern terms, the distinctly new spirit and movement in the Unitarian church to-day than any now in use. In making the term "Unitarian" more expressive of the real purpose and principle of our movement, the form that follows embodies three distinctly different divisions, namely, the theological, sociological, and religious. It puts the emphasis not upon the "arian" but upon the "unit".

Our Keyword—Unity.

In emphasizing the word "unity", we are making prominent the principal characteristic of our faith. Liberal religion is not divisive in its tendency, however strong may be its declaration of the new and distinctive principles. Rather does it penetrate beneath the differences of life to find a common basis of unity. Instead of drawing a doctrinal line and commanding men to step on one side or the other, it teaches that a man's deed has infinitely more to do with religion than a man's doctrine. It shows that in spite of the variances in men's conception concerning the verities of life, they are practically at one. We are perceiving more and more that religion can only be based upon the unity of life and not upon any particular doctrine that may have become ascendant and authoritative in the thought of mankind.

Unity is the very keyword of modern life. It expresses the great tendency in every realm of social endeavor. Savagery meant separation; civilization means co-operation. The great achievements of modern life are based upon the principle of unity. It is by working together that the largest enterprises are possible. More than any other word, unity stands for the dominant characteristic and tendency of modern life.

The fact of unity presses itself daily more strongly upon us. In every realm of life we perceive its actuality and feel its influence. Separatism is purely superficial. Realities touch at the root. As never before, we see that the principle of unity runs through the whole of life. Every new day it shows itself in some new place, prophetic of the time when all differences shall be forgotten and unity shall become universally recognized as the supreme fact of life.

In the Unitarian church we believe, primarily, in coming together for a common purpose. The church service is but the union of those who desire to express and fulfil their spiritual selves in the attitude and act of devotion. Alike we hear the call of God, and alike we respond to the invitation. Whatever may be our station in life, whatever our particular differences of belief, whatever the divisions that separate us elsewhere, we sink them all in the unity of a common purpose,—to worship God, to seek truth, and to serve mankind.

In unity is power. We recognize the truth of what Carlyle said when he declared "A man is sufficient for himself; yet ten men united in love are capable of being and doing what ten thousand, singly, would fail in." And, to quote Mazzini, "We must make ourselves great and strong again by association." Hence the dominant impulse which makes us come together in church fellowship is the desire to avail ourselves of the power that is contained in association. Instead of flying apart, each at his own particular selfish tangent, each seeks other, sinking his individual demand in the common good of all. Truly, our keyword is unity.

There are three distinct realms of religious thought, intimately related, to be sure, yet differently based and having to do with distinctly different facts. There is the theological side, dealing with the conception of deity and the study of the creative and controlling force in the universe. Then there is the social or sociological side, dealing with the relations of man to man, and involving the responsibilities that come to the individual who finds himself a part of the complex life of humanity. And, thirdly, there is what we may truly call the essentially religious side, which deals primarily with the relation between man and God, and in which is discerned and defined the character of the bond uniting the human soul to the deific Self.

Its Theology—The Unity of God.

It is universally conceded that man makes God in his own image, so far as his mental conception is concerned. There is ever the difference between God, and man's thought of God. In so far as his capacity for idealizing the thought of God develops, his conception of deity must necessarily change. Hence it is that there are as many ideas and definitions of God as there are minds to form them. Each, according to his own traditions and environment, constructs a mental image which to him stands forth as God.

It follows, therefore, that there must necessarily be infinite variances in the discernment and definition of the Supreme Power, as each man's standard must be that constructed by himself. There is practically no way whereby unity of thought concerning God can be attained. The old method of making a traditional statement supremely authoritative does not really bind a man's belief to the stake of doctrine, nor does it prevent him from really visioning his own ideal of God.

For centuries, men have been engaged in controversy concerning the precise nature of God. As we all know, the main issue has been the Trinitarian conception as opposed to the Unitarian, as a result of the variance of view regarding the personality of Jesus. Still

this conflict is being waged, though not with the vigor and interest which characterized it in years gone by. It is probable that the time will never come when there will not be differences and controversies concerning the interpretation of the God-power in terms of human thought.

The Unitarian church, recoginzing the impossibility of fully understanding or adequately defining deity, is content to simply postulate the unity of God. It infers from all observable natural,scientific facts the oneness of the creative will and energy. The universe cannot rationally be conceived of without assuming its essential unity in every regard. It is inconceivable that there should be more than one supreme force or directive energy. God must be one,—the great omnipotent, all-controlling One. This is the inevitable sequence of a man's consideration of the fundamental facts of nature and human life, and the summing up in a single word of all our human attempts to penetrate to the essential truth regarding God.

Hence, instead of seeking to define deity, we are content with the conviction of his presence. However different may be the deific manifestations of power or plan, it is enough to know that God is behind all and in all, and that all things tend toward the attainment of the wise purpose of the great Architect of the universe. However great may be the divergence of doctrines,we know that all, like the spokes in a wheel, find their unity in one great center. The fact of unity is enough to know, and to him who works out and accepts its logical inferences, comes a sufficient and sustaining faith. And, as a church fellowship, we are hardly justified in making common declaration of any principle more specific than the unity of God.

Its Sociology—The Unity of Man.

The social side of religion is receiving special and needed emphasis at this particular time. More and more are men realizing that religion has to do with all of life and with all lives. It is not a mere matter of individual aspiration. It is more than an attempt to progress toward the ideal in thought or life. It deals in a most intimate way with the relations of man toward his fellow-beings. A score of prophets are rising up in our country to-day, proclaiming the social gospel. There are few of us who have not come under the spell of their declaration or felt the impulse of the new social ideal. The modern prophets of God are men who, like Prof. Rauschenbusch, are carrying the religious principle to its ultimate social sequence, and who dare to have the industrial courage of their and our religious convictions.

It is absolutely necessary, if we are to be thoroughly modern in our ideas and methods, to fully recognize the fact that a man is not only a separate individual, but also a social segment. His religion deals not only with his attempt to live the noblest life possible to him, but impels him to see to it that by every power at his command he assists his larger humanity-self to attain its highest and noblest, as well. No man can live apart from humanity; he is a part of humanity and may not escape the duties and responsibilities devolving upon him in that relation. The fundamental religious principle concerning mankind was well expressed by Mazzini when he declared that "Humanity is one man." It is one in the character of its life, one in all its interests, one in the inter-relation which makes one man dependent upon all others and every man an essential part of the whole. The old individualism of self-effort and self-culture has practically gone, there coming in its place a new individualism which recognizes the larger limits of the social self.

Hence we may evidently express the greatest social fact in the term, *the Unity of Man*. It is the deepest and most fundamental principle. It lies at the very basis of all the social movement for larger and fuller life. Every social tendency of to-day reveals a growing recognition of man's unity, and all social and industrial struggles are but steps leading toward the realization of the ideal based upon the fullness of human life and the identity of human interests. More and more, divisions are passing away as men feel the growing force of

the brotherly bond binding all together.

In the Unitarian church an honest endeavor is made to sink all divergence of belief in the unity of being. It is recognized that no difference can really divide. Whatever we may believe in our theological thinking, we are one in all that is most real. The Unitarian door swings wide to admit all men, demanding only a recognition of the unity of life that forms its basic principle.

Its Religion—The Unity of God and Man.

There remains still the most vital element in religion and without which the two principles already stated are of little account. However truly we may define God or however strongly the fact of social obligations may press upon us as being essentially religious and religiously essential, it is nevertheless to be wisely realized that religion in its very essence deals with the relationship between the individual soul and God. This is the relation of supreme importance and which more than any other gives to religion its most vital reality.

Again the word "unity" presents itself as the one which most adequately represents the character of the relation. The culmination of experience comes with the recognition of our essential oneness with the deific power. In moments of inspiration there flash upon us goldening glimpses of our higher nature. We become conscious of our possession of inherent powers that manifestly link us to the supreme power, and which reveal themselves as the branching out in our human lives of the root energy of the divine.

Evidently, Jesus recognized the existence of this bond of unity when he declared that "I and my Father are one", and when he practically made the declaration of a similar relationship between all men and God. The human mind has thus far interpreted this statement of Jesus as being made by one of unique personality. Rather shall we now, acknowledging the complete humanity of Jesus, realize that he meant the real divinity of all lives. We can never read him rightly until we know that what he was we can be, and whatever may rightly be said concerning his life and attainments may also be claimed for ours. This is the culmination of the Christ-thought in its practical interpretation to-day. It is this principle that makes the Unitarian church truly Christian, inasmuch as it carries the teachings of Jesus to their fullest limits of human application.

The Unitarian church, then, must declare the supreme fact and privilege of the Unity of God and Man. Religion may be accepted as a voluntary attempt on the part of the individual to discern and develop this bond of union that binds him to the Highest and Holiest. It enables him to recognize that he is a partner in all the divine enterprises of the universe; that upon him falls his share of responsibilty for the attainment of the spiritual and social ideal; that however low may be his place or apparent his weakness, he is absolutely essential to the fulfillment not only of God's will but of God himself.

This is the thought that shall sometime soon transform all of human life, religiously, socially, industrially. Thus far we have looked for salvation, personal and social, to come from some exterior source. We have prayed to God to save us from our sins or from their penalty. We have been glossing over social defects by basely stating that they were by the will of God.

Now, however, conscious of our greater power and our divine relationship, we behold in ourselves the saviors of the race. God's will shall be done only through *our will and our* work. We must be the active members in the partnership with God, doing his business, fulfilling his will, establishing in all human relations justice and brotherhood. Instead of praying for saving power, we shall find it the wiser part to listen ourselves to the age-old prayer of God to man, and responding to it, exercise our own power in securing the ideal conditions by our own consecrated effort. All this shall be when we recognize the reality of the Unity of God and Man.

The whole history of religion is but the history of the gradual growth of the unity of God and man. There have been three

distinct eras in this relationship. First, God was thought of as being alien and apart from man, ruling the universe and humanity from the outside, and making known his will and judgment by miraculous interpositions. There was nothing in common between the infinite God and the finite creature, prostrating himself in abject fear.

Then came the era in which God, in his humanward descent, touched one high human life, and became incarnated in one human being. Here and there are to be found such incarnations, peculiar not to Christianity, but to all religions. Such men became the recognized and worshipped saviors, leaders, mediators, teachers, of mankind.

Finally comes the era in which God becomes revealed, not in one life only, but in all lives everywhere. Divinity is no longer a special attribute of the superhuman. All men are incarnations, in some degree, of the deific life and love. What once was claimed only for the rare soul is now perceived in every commonest human creature. And as those who recognize the reality and the revolution of this inclusiveness of the divine, we in the Unitarian church find our distinctive and noblest message to be the Unity of God and Man.

Post Office Mission Exchange

Among the thousands of correspondents of the P. O. Mission are many isolated Unitarians for whom this Mission is their Church.

To meet the need of sermons for these correspondents and to supplement the tracts of the American Unitarian Association the P. O. Mission Exchange was established several years ago.

A few churches and Alliances have generously contributed to it, but we need more sermons, and we believe if this use of sermons could be more widely known that many churches, Alliances and individuals would gladly subscribe the money for printing a sermon by their minister. We should like these sermons to come from all parts of the country.

The printed sermons may be sent to the P. O. Mission Exchange, 25 Beacon Street, Boston, Mass., and an equal number by other ministers will be credited to the contributor.

These sermons are useful for church door and other local distribution, and thus a more widespread knowledge of what our individual ministers are preaching becomes incidentally one of the valuable results of this circulation of sermons.

We hope to receive at least five hundred copies of each but we can use a thousand or more. For convenience in mailing we suggest that the sermons do not exceed 4 3-4 inches by 7 1-4 inches in size.

Some societies not belonging to this Exchange are now printing sermons, and we hope that they may consider that a slight increase in expense will enable them to print a larger edition and join it.

This is a good time to select some inspiring sermon of the winter and put it into such form that it may be carried to those who never have an opportunity to hear liberal preaching.

For the National Post Office Mission Committee. Chairman, Mrs. Frederick T. Lord, 25 Beacon St., Boston.

Humanity is One

By Clara Gregory Orton.

Humanity is one: no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other,
And all the world with him doth fainter grow

Humanity is one: who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancor
He beateth down the steps that lead to day.

Humanity is one: there is no heaven
If one unholy lingers far apart.
It worketh in their bliss as evil leaven
That taints at last the universal heart.

Humanity is one: thou that overcomest
O be thou strong for those who are but weak
So shall a thousand triumph where thou winnest,
And many find what few know how to seek,

The Call of Our Time to the Liberal Church

By REV. CHARLES A. HODGES

THERE are many indications that we are approaching a critical period in the age-long contest between right and wrong.

In such a time the responsibilities resting upon the constructive agencies of society become heavier and more exacting.

In such a time, especially, the Christian Church, whose main mission it is to vitalize the social life of the time by bringing it under the sway of the larger truth, should see with clear vision in order to strike telling blows.

The really progressive leaders of all denominations are recognizing the need of a readjustment in religious thought and activity to meet the problems that are just before us. Only the other day Dr. Gordon, in his Eulogy of Phillips Brooks, was telling us that the great need of our time is a new Philosophy of Religion.

Within the same week another great religious leader declared that it is not philosophy or theology that the Church needs but a deeper devotion to the ideals of social service.

Now it may be rank presumption to offer a suggestion where doctors differ, but to a casual observer the question arises whether each of the learned doctors may not be making his diagnosis from a partial and one-sided point of view.

It is because the devotees of the higher life in our day are getting a clearer conception of God and their relation to him that they are taking a broader view of human relationships and the duties that they involve. The deeper Philosophy of Religion and the broader Social Service, then, are parts of the same movement, and the great need of our day is for a larger conception of duty—a new religious awakening that shall take hold upon the whole of life.

This, then, is the present situation—a church, just emerging from Mediaevalism, facing a world torn and distracted by tremendous modern problems; a church trying to be faithful to a system of beliefs that the world has long since outgrown; a world intensely alive with the throbbing life of new opportunities, new ambitions, new schemes of conquest, new experiences of victory and defeat and correspondingly new temptations of success and new types of despair.

Will the church, the natural conservator of the higher life, ever be able to assume her rightful place of leadership in the storm-tossed life of this modern world? Plainly the creed-bound churches are unfitted by their own limitations to meet the situation completely, and the liberal church is left as the only organized agency of the higher life whose hands are free to strike the deciding blow in this critical time.

Is it not evident, then, that the liberal church is to-day meeting her crucial test? Here just before her, is her God-given opportunity and here, inseparable from it, her God-given responsibility.

The truth indeed makes us free, but in doing so, it lays upon us the responsibility of doing loyal battle for the truth.

The world seeking moral and spiritual leadership is turning, consciously or unconsciously, to the liberal church and saying,—

"You claim to have thought your way through the formalism and asceticism of the Middle Ages into the clear light of our modern day; now if it be true, as you say, that you are the church of the Modern Spirit, the one alone free to meet the modern problems in the modern way; then come to the front and lead us out of this chaos of strife and selfishness, and organize our forces for a campaign of righteousness that shall do credit to the experience and discipline of nineteen Christian centuries."

To the liberal church it is given to formulate the working philosophy of religion for the present age. This she

can do better than any other, for her own type of faith is evolutionary and hence in harmony with the prevailing thought of the time. Religious faith is, to her, a thing that grows with growing life, not a fixed system inherited from the past; hence she can grow a new philosophy of religion from the clearer vision of divinity that rises in the pathway of intellectual and spiritual progress; she is not under compulsion to construct her working philosophy out of old dogmas timidly made over to fit present demands.

A little more than half a century ago, the scientific world began to think in terms of evolution. Since then, in face of the fiercest opposition, this great principle has fought its way to the center of our modern thought, and its crowning achievement awaits the constructive genius of the liberal faith.

As the belief in the special creation of species has disappeared before evolutionary Biology; and the theory of cataclysmic changes of the earth's surface has been superseded by evolutionary Geology; and the theory of isolated mental faculties has vanished before evolutionary Psychology; so we shall see the doctrine of a Special Atonement and Mediated Salvation disappear before the advance of evolutionary theology.

The liberal church, better than any other, can meet the great demand made of the church to-day, to champion social justice and win for struggling toilers everywhere an equal opportunity to live complete human lives.

There are thousands who recognize the need of a more equable economic adjustment and are seeking some method of bringing this about, but the vital truth, that is not so generally recognized is that whatever economic changes may impend the greater task is the development of that new social-ethical spirit that is needed to make any constructive reform genuine and permanent. This involves far more radical social changes than Single-taxers, Socialists, or Communists have ever yet dreamed—the carrying into actual social living, of the still untried principles of real Christianity.

But this new Philosophy of Religion will grow and come to its fruitage in the broader Social Service, only in the atmosphere of an ardent Evangelism. It is the New Evangelism that must give living power to the New Thought.

And there is every reason why the Liberal Church if once awakened, should go forth to a world-conquest for the liberal faith. She is peculiarly fitted for this mission for she offers the Gospel of *life* unto *life*.

She can go into street and market and court and offer—not a scheme to evade the consequences of sin, not a patched-up compromise with an offended God—but a charter of intellectual freedom under which to win the regenerate moral life. The Liberal Church, fired by the New Evangelism will make it her main business, not to swell her numbers by recruits from home and workshop, but to transfigure workshop and home with the light of a faith that is in the deepest sense spiritual, yet rational.

And the world is waiting for just such a message as the Liberal Church can bring. The great multitude of thinking men and women to-day, whether belonging nominally to the orthodox church, the liberal church, or no church at all, are groping their way between the old creeds which have lost their compelling authority and the new faith which they scarcely yet comprehend.

Here, in this tremendous conflict of the world's spiritual forces, the Liberal Church finds herself at the strategic point with all the responsibility that belongs to such a position.

Will she rise to the height of her great opportunity? Will she be brave enough to declare her whole radical gospel and not mask it under the livery of a modified conservatism? Will she be definite enough in her convictions to give the world a *positive* faith and not a set of negative criticisms? Will she have enough evangelical zeal not to be content with enjoying her freedom, but to go forth eagerly proclaiming a faith that is free and hence genuine—a redemption that is not a purchased immunity from punishment, but a natural growth into the larger life of the sons of God?

If she will, the great spiritual conquests of the future are hers.

Surely if ever the call of the living God, speaking through the needs and opportunities of the time, came to his people anywhere, that call comes to the Liberal Church to-day.

A Tribute to Rev. William Brown of Tyngsboro

On Easter Sunday at the First Parish Church among a wealth of Easter lilies and roses occurred an impressive memorial service in tender and reverent appreciation of the life, character and work of the Rev. William Brown who had served the church as pastor for 12 years. He is the father of the Rev. William Channing Brown, Field Secretary for New England of the American Unitarian Association. The Tyngsboro pastorate was Mr. Brown's last and longest and it was the longest but one in the annals of the town. The funeral eulogy was pronounced by the Rev. Herbert Mott of Nashua, N. H. At the regular service Sunday morning the present pastor Rev. Napoleon S. Hoagland paid the following tribute which was published in the *Lowell Daily Courier Citizen* by the request of many friends:

"To the patriarchs three score and ten, he added one, and then it seemed too soon for him to go.

"Israel's plaint, "few and evil have my days been,' found no place upon his lips. Unlike the crafty Jacob, 'the supplanter' who drove sharp bargains with his kith and kin and wailed in age that his days were evil, our friend had no desire to over-reach, in practice no deceit, in words no guile. His heart was honest as the day is long, as pure and steadfast as its light. His will as kindly and beneficent as heaven's gentle rain that blesses where it falls; and so his years were good and ample. His life was full of gentle ministries. It led by quiet paths through verdant fields and fertile uplands, sunny and serene. The hurry of the market-place, its frenzied rush for bargains or speedy gain made no appeal to him. He was content with slow but honest thrift. His prayer for neither poverty nor riches was answered, yet the treasure which abides the treasure of a good name and deeds to match the treasure of a spirit rich toward God and man in thoughts of gratitude and good will he cherished above fine gold, and made his own. A gracious presence as of some rare spirit of a bygone age, and breathing benediction as he went or came. He seemed to dwell apart, yet kept close touch with all the pressing problems of the time and brought to each clear thought good judgment and good will.

"Four country churches he served as pastor forty years save one of quiet, faithful, fruitful labor. Himself a living epistle of his gentle gospel seen and known of all men, and honored as a man above reproach. His last pastorate the longest, serving not only in pulpit but in pew and on the parish board as faithful in one relation as the other, shirking no burden which duty laid upon him, whether of the church, the school the library or town—his larger parish. His last thoughts were of his duties rather than his deserts. The ink was hardly dry upon his reports and notes concerning parish work and social needs, before the all too sudden summons came.

"Enough, good and faithful servant of the better life enter the rest prepared for you in fairer realms. And while we note through mist of falling tears his vacant place, we do rejoice that such have been, and that it was our fortune to know him face to face, as comrade, fellow worker and faithful friend. Life seems so much more worth living that he has been a part of it. His day's work may be done, but not his life. Nothing is here for tears or beating of the breast. since he has but gone to a well-earned rest. So with a look serene and a wave of the hand he passed to the unseen silent land. Truly—'his life was gentle and the elements so mixed in him that nature might stand up and say to all the world. This was a man!' "

Fear is our greatest curse ahd opportunity to serve our greatest blessing.—*John the Unafraid.*

A Neglected Factor in Human Progress

By REV. EDGAR SWAN WIERS of Montclair, N. J.

EVERY human life is the resultant of three factors; heredity, environment, free-will. The determinist, whether Calvinistic or scientific, denies the existence of the third. The respective champions of the first two each minimize the influence of the other two, but the array of facts in support of the great influence on life of each of the three factors is to most thinking men convincing. The agencies for social progress deal mainly with the factors of environment and free will. The churches appeal almost wholly to the third factor. That the first factor, that of heredity, is not a negligible one, and that social progress must take accounting of its influence, it is the duty of all good agencies to indicate.

There are many who do not want to believe, and some who do not believe in the influence of heredity in human life. Most of these admit the part that it plays in the making of physical traits, but deny its molding part in the mental and moral realms. The work of Booth, Brace and Banardo in reclaiming the children of the slums and the reports of the work of many of our reformative agencies lead one to question its absolutely determinative character. Yet so many facts show its strong influence that it is impossible to deny the large part which it plays.

One intellectual, high-minded mother of my acquaintance said recently that, as she watched the unfolding life of her little boy she felt like the spectator at a drama. She could change the costume. She could shift the scene. But the play went on beyond her control. R. C. Punnett, whose little work on "*Mendelism*" has been the popular exposition of that field, concludes his work with these words: "Most of us are agreed that the circumstances of modern life are susceptible of change and improvement. That end we seek to attain by better teaching and better sanitation. And in this direction we have made a start by concentrating attention upon the lower strata of society. Our present policy aims at raising the standard of the less fit. Has such a line of endeavor any hope of permanent success? Or is it based upon a misconception of the nature of living things? Some there are, doubtless, who question whether the general policy pursued with regard to the lower classes of the nation is a sound policy; who are troubled with a suspicion that Hygiene and Education are fleeting palliatives at best, which, in postponing, but augment the difficulties they profess to solve. To them the facts of heredity may speak with no uncertain voice. Education is to man what manure is to the pea. The educated are in themselves the better for it, but their experience will alter not one jot the irrevocable nature of their offspring. Permanent progress is a question of breeding rather than of pedagogics; a matter of gametes, not of training. As our knowledge of heredity clears and the mists of superstition are dispelled, there grows upon us with ever increasing and relentless force the conviction that the creature is not made "but born."

We may do with the willow what we will; We may dwarf it, or magnify it to train it in fantastic forms, but the wood of the willow is still of the willow, and the seeds of the willow will produce only willow trees.

A lecturer and instructor in Harvard Medical School, Frederick Adams Woods, has made a careful study of royal families in his work," *Mental and Moral Heredity in Royalty*". He has, by carefully examining the Royal field, been enabled to study over 3300 different individuals and, after careful study, his conclusion is that one does not need to call in the factor of environment at any point explain the characteristics of royal individuals, that heredity alone, satisfactorily accounts for at least 90 per cent. of them, that at least 50 per cent of the morality of every individual is the result

of inheritance. Physical traits, like the Hapsburg lip, the great swollen protruding under-lip which is seen in the Emperor of Austria and the King of Spain and which has reappeared in one of the children of the latter, is found in at least 70 per cent. of the Hapsburg family. But insanity and epilepsy are inherited just as truly in the houses of the Bourbons and the Romanoffs. Two Dutch psychologists, Heymans and Wiersma of the University of Groningen, recently asked 400 physicians to give them the results of their intimate acquaintanceship with the single family which each one knew best. They asked questions about the inheritance of such traits as ardor, impulsiveness, resolution, persistance, generosity, temperance, patience, wit, industry and some ninety of the mental and moral traits in all. The results show a high degree of resemblance between parent and child morally, about the same percentage of inheritance of moral traits as the resemblance of child to parent in the matter of bodily stature.

Such strong testimony as comes from all the careful students of heredity can hardly be offset by the half informed prejudice of the ordinary observer. There is little doubt but that we must regard heredity as a factor in the making of men and the progress of the race which we can neglect only at our peril.

Heredity is not a negligible quantity. Yet the race has almost entirely ignored it throughout the centuries. No one who has read David Starr Jordan's "*The Blood of the Nation*" can soon forget the eloquent sentences in which he points out the terrible price we have had to pay for this neglect. President Jordan says: "Read the dreary record of the glory of France, the slaughter of Waterloo, the wretched failure of Moscow, the miserable deeds of Sedan, the waste of Algiers the hideous results of barrack vice and its entail of disease and sterility, and you will understand 'The Man of the Hoe.' The man who is left, the man whom glory cannot use, becomes the father of the future men of France. Greece died: because the men who made her glory had all passed away and left none of their kin and therefore none of their kind. The Greek of to-day, for the most part, never came from the loins of Leonidas or Miltiades. He is the son of the stable-boys and scullions and slaves of the day of her glory, those of whom imperial Greece could make no use in her conquest of Asia. The cause of the fall of Rome is found in the "extinction of the best." He who was bold enough to rise politically, was almost without exception thrown to the ground. Only cowards remained, and from their brood came forward the new generations. So fell Greece and Rome, Carthage and Egypt the Arabs and the Moors, because, their warriors dying, the nation bred real men no more. Holland has become a nation of old men, rich, comfortable and unprogressive. Her sons have died in the fields of Java, the swamps of Achin, wherever Holland's thrifty spirit has built up nations of slaves. Spain died of empire centuries ago. 'This is Castile,' said a Spanish knight, 'she makes men and wastes them.' The warlike nation of to-day is the decadent nation of to-morrow." Japan could win her great struggles against Russia and China because for more than six generations her blood had not been depleted by war. Our own South is just beginning to recover from the death on the fields of battle of those who might have been fathers of ambitious sons. John Fiske has pointed out the cost to Spain of driving out the Moors and Moriscoes, and to France of driving out the Huguenots and losing the value of their blood in the making of their races. No one can calculate the loss to modern Europe of the moral force that went into monasticism, and travellers see the people of modern Italy and modern Spain with a clearer understanding when they realize that the celibacy of the clergy has weeded out for generations the gentle, the intellectual and the spiritual from the propagation of these races. We seem as a race, to have emphasized the survival of the unfit.

In the light of the new understanding of such tendencies, the science of Eugenics has arisen for the fuller study of

this problem and the needed promulgation of information. Its great watchword is "not simply to make men better, but to make better men." It advocates two courses of action, one negative and one positive. Negatively, it would prevent the propagation of their kind by the unfit. Positively, it would encourage the propagation of their kind by the fit. We are plainly nearer the possibility of attaining action along the negative then along the positive side of this program. The classical illustration of the family of Margaret Jukes placed side by side with that of Jonathan Edwards emphasizes the need of some such restrictive measures. Margaret Jukes went from her village home to one of the great centers and entered upon a life of profligacy. In about 170 years the family of that wicked ancestress had cost the communities in which they had lived $1,250,000 as criminals and paupers. 310 of the descendants of Margaret Jukes had spent their days in almshouses or similar places; 150 were victims of loathsome diseases or had wrecked their health, 60 were professional thieves, and 50 had gone down to the lowest depths possible for woman to go in life. Only 20 of her descendants ever learned a trade, and, of these 20, 10 had learned their handicraft in prison. The Edwards family had 285 college graduates to its credit, of whom 65 became professors in colleges, and 13 became college presidents, including such institutions as Yale, and Princeton. Among them were more than 100 lawyers and 30 judges. The advocates of Eugenics ask what society has gained by permitting Margaret Jukes to become "the mother of criminals."

The program of Eugenics is set forth in a splendid article in the Popular Science Monthly for January 1910, by Roswell H. Johnson, on "The Evolution of Man and its Control." His facts are worth repeating. There are three phases of the negative program: The race must not be perpetuated through its physically unfit, its mentally unfit, its morally unfit. Each one of these has its own peculiar problem. If the race had eliminated those with a pre-disposition to tuberculosis as being physically unfit for parenthood, men like Chopin, Sidney Lanier, John Keats and Stevenson might never have lived. Perhaps as far as we can go, is to say with Roswell H. Johnson, that certain physical deficiencies should bar from parenthood that the Syphilitic and those with congenital defects of the senses should almost surely be considered unqualified. Eight percent of the children of deaf-mutes are deaf-mutes while but one tenth of 1 per cent. of the children of normal parents are deaf-mutes.

The problem is difficult again with the mentally unfit. I attended recently a meeting of the Philanthropic Committee of a church which was conferring with the teachers of a public school in order to find a field of labor. The teachers told of one family in which there were seven children, all of whom were below normal, mentally. All that that church could do in that field might be offset by that one father and mother. There can be little question that the insane, the feeble minded and the epileptic should not become fathers and mothers. Alcoholism plays its awful part in their making. The children conceived in drunkenness are foredoomed to imbecility.

The question of those morally unfit for parenthood, raises the difficult question of a standard of fitness. Had past generations striven to eliminate the morally unfit, they would naturally have eliminated the radicals and there would be no liberals in religion or politics today. Yet though the question of a standard is difficult, there are extreme degrees of criminal degeneracy and individuals so utterly incorrigible that they are found never to respond to reformative treatment, and these should surely be beyond the pale. It is possible that society may in time invoke the aid of surgery. The State of Indiana has already taken a step in this direction. It is more likely that society will resort to the policy of the segregation, not necessarily in prisons but in isolated and guarded communities, of those unfit to be the parents of the coming generation.

It is contended that any action in this direction trenches on the sacred rights of the individual, but the state, even now,

takes away the liberty of the individual, and even his life, when it is necessary for society. The rights of all are paramount to the rights of a vicious few to entail degeneracy. What centuries of penology have failed to do a few generations of the enforced sterility of the unfit, could, without doubt, accomplish. Already the state and public opinion determine certain factors. The state fixes the age before which marriage cannot take place. Custom, tradition and usage keep matings within certain bounds. Few marriages are made across the barriers of race and social class, save in drama and romance. The recent Elkins-Abruzzi incident is a shining example of this. Enlightened public opinion and a higher sense of responsibility to the unborn is leading those with inheritable weaknesses voluntarily to limit or forego families. Ibsen's powerful "*Ghosts*" is a never-to-be forgotten sermon on the penalty of disregarding the great law of inheritance. Public opinion, the new light of science, the enlarging power of the state are tending in the direction of adopting this limitation, voluntary or enforced, of the right of the physically, mentally and morally unfit to propagate their kind.

The positive part of the program of Eugenics is the encouragement of the increase of the fit. This is an even more difficult problem. It is hard to decide what qualities constitute fitness. Without doubt radical and extreme action and control are remote. Sparta deliberately sought to raise its children by selecting their parents, and with a degree of success. Plato advocates this in the "*Republic*" In the Oneida Community a few picked men were the authorized fathers of all the children. Bernard Shaw would set aside the Supermen for this purpose.

Since 1870 there has been a marked decline in the birth rate. The reasons for this Mr. Johnson points out are more expensive living, the competition of other than domestic activities, greater ambition for the child, coupled with greater fluidity of social classes, and greater knowledge of the methods of controlling the birth rate. In itself, this decline would not be dangerous, but an element of danger enters, when we consider how unequally it is distributed among the social classes. In Copenhagen it was found that 25 per cent of one generation produces 50 or 60 per cent of the next generation, and this was far from being the best 25 per cent. President Eliot of Harvard, in his famous report of 1903, gave the statistics of six Harvard classes which had been out of college for 25 years, and found that they were failing by 28 per cent to produce their own numbers. The Yale Alumni Weekly found that of 20 Yale classes 20 years out of college only 61 per cent. were married. President Eliot reported in 1901-2 that 28 per cent. of the Harvard classes 25 to 30 years out, were unmarried. Columbia graduates of the classes 1803-1809 had an average of 5.9 children, of the classes of 1875–79 an average of 1.8 children. Dr. G. Stanley Hall estimates that one half of the women who graduate from college are unmarried at the end of ten years. It was found in 1890 that the birth rate of the native born in Massachusetts was 2.4 and of the foreign born 4.3. It is said that the family of John Alden will be extinct in the male line in the next generation. The census of 1900 showed that in the city of Rochester out of a population of 162,608 people there were 25,219 men between 25 and 44 years of age, and of these 7,355,almost one-third, were unmarried. There were 28,218 women from 25 to 44 years of age, and of these 8,109 were unmarried.

It is plain that we are facing in modern society a widespread condition of involuntary celibacy caused by economic and social pressure, that beyond this danger we are facing the added danger of a declining birth rate, far greater among the educated classes than among the ignorant classes, and this difference is being still more emphasized by our beneficent work of reducing the rate of infant mortality among the poor. The need is not of a Rooseveltian emphasis on enormous families, but the emphasis all along the line on better children. The marriage rate of the educated classes is lower than the average of the population, and the birth rate among them is yet further below the average. Prof. Raus-

chenbusch well says that the old argument for the small family taken from the fable of Aesop, "One, but a Lion," is merely an effort to make an ugly fact look sweet. The large families of the poor and ignorant, are due as much to ignorance as to deliberation. Yet it must be remembered that children are the old-age pensions and life insurance policies of the poor, so everything that tends to prevent Child Labor is a help in the battle against preponderant numbers in the families of the less fit. Every endeavor toward a simple life, and against the social influences which militate against the large family among the educated classes is a step in the same direction. Earlier marriages, simpler living, larger families among the better qualified is the eugenic program. Bernard Shaw says, "Being cowards, we defeat natural selection under cover of philanthropy; being sluggards, we neglect artificial selection under cover of delicacy and morality."

The problem becomes pressing as we become increasingly democratic. To our political democracy, there are indications that we shall in time add industrial democracy, Bernard Shaw well points out that we must breed political capacity or be ruined by democracy.

The consideration of the influence of heredity and the growing disproportion of the fit and the unfit affords to many the greatest discouragement. Darwin is said to have remarked to Alfred Russell Wallace that he could not but take a gloomy view of the race when he considered how we had set aside the action of natural selection in the life of the human race. And yet the outlook is not even from this point of view, wholly discouraging. The extremes of degeneracy tend to eliminate themselves. The slums are aggregates of single men and women. Utter degeneracy is rarely prolific. Prof. Woods at the conclusion of his long study of heredity among the royal families, says, "The view of heredity as the preponderating influence when looked at in its bearings on the future condition of the human race as a whole far from being pessimistic, is, on the contrary, an actual basis for optimism, for we have found among royal families the morally superior surviving , and in the inheritance of mental and moral excellence we see ground for a belief in the necessary progress of mankind."

The survival of the fittest means more and more the survival and the propagation of social fitness and of moral fitness, but the processes of nature are slow and costly, and the enlightened race which does not and cannot wait for nature's patient processes to improve the plants and animals which it needs, cannot afford to wait for nature's tedious processes in the perfecting of its most important asset—its own nature,physical, mental, moral. If acquired traits are transmitted, it must see that those who have acquired the best traits have the fullest opportunity to transmit them. If acquired traits are not transmitted, it must see that those who are born with the greatest potentialities become the generators of future generations.

The churches must go on quickening, directing and exalting the free will. Social reformatory agencies must go on molding environment that all its influence may make for human betterment Yet, when these have done their best, there is still often the condition of locking the door after the horse is gone, and a realization that the saddest words of tongue or pen are still the words, "it might have been." We are learning what Dr. Holmes taught that the training of a child must begin with its grandparents. In the "steady gain of man" there is still one great field to be studied with the purpose of consciously directing its forces for the building of the race and of bringing to realization the Kingdom of God. If the race is to fulfill our dreams,we must not only strive "to make men better, but we must strive to make better men."

The Minister's Institute

The Minister's Institute is planning to hold its next session at "The Rockmere" Marblehead, Mass., Sept. 26-29, 1910. Marblehead is a quaint, delightful town, and has much to interest the visitor. "The Rockmere" is situated in full view of the

harbor. Tennis, yachting, boating, and fishing are possible, and the drives along the North Shore are too well known to need description. The hotel has broad and attractive verandas. There are rooms with private baths, and several public baths on every floor.

The prices of rooms will be graded. A few single rooms can be obtained at $2 a day: with two in a room several persons can be accommodated at $2.50 per day, and all others at $3 per day. Those who can afford the higher-priced rooms are requested to take them, as the lower prices are limited.

The programme as planned is an excellent one and will be given in full later. But let every minister now note the date and place and make his plans to come, so that we may make this notable among the meetings of the Institute.

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Boston Anniversary Meetings

The Anniversary Meetings of the American Unitarian Association will begin on Sunday, May 22nd. At three o'clock on that day the anniversary meeting of the Children's Mission will be held in Arlington Street Church, to be addressed by Hon. Curtis Guild, Jr. and Mrs. Clara T. Guild, of the Tuckerman School.

In the evening, the public meeting of the Unitarian Fellowship for Social Justice will be held at the Arlington Street Church. Addresses will be given by Rev. John Haynes Holmes, Rev. William Thurston Brown, Mr. Clarence E. Carr, and others.

On Monday morning Rev. J. T. Sunderland, will give the address before the Ministerial Union, on Theodore Parker.

On Monday afternoon, the public meeting of the National Alliance will be will be held at the South Congregational Church, to be addressed by Mrs. Claude U. Gilson, of Elizabeth, N. J. and Rev. Samuel R. Maxwell, of Greenfield, Mass.

Monday evening a reception will be held at the Hotel Somerset.

At the meeting of the Berry Street Conference on Tuesday morning, Rev. Howard N. Brown will make the address. The annual business meeting of the Association will be held in the afternoon, when the usual reports will be given.

The Anniversary Service will be held in the evening at Tremont Temple. Rev. Thomas R. Slicer of New York will preach the sermon. The business meetings will be continued on Wednesday, with addresses in the afternoon by Rev. Earl M. Wilbur, Rev. William Thurston Brown, Rev. Ernest C. Smith and Rev. Henry W. Foote, on the general subject "The Constructive Energies of our Missionary Work."

On Wednesday evening, a public meeting will be held in Tremont Temple, when addresses will be given by Rev. Elmer S. Forbes, Secretary of the Department of Social and Public Service on "The Social Service Activities of our Churches", and by ex-President Charles W. Eliot on "The Wise Direction of Church Activities Toward Social Welfare."

The annual meeting of the Fellowship for Social Justice will be held at 11 o'clock on Thursday morning.

The annual meeting of the Young People's Religious Union will be held in the afternoon and a reception and public meeting in the evening.

The meetings of the Sunday School Society will be held as usual in the morning and afternoon of Friday. An excellent program has been arranged for both meetings.

The Anniversary Meetings will close with the Festival on Friday evening. It is expected that Gov. Draper will preside.

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Meadville Summer Institute

A Summer Institute of Religious Education will be held at Meadville, Penn. June 27-July 11, 1910. The Meadville Conference, the Sunday School Society and the Theological School will co-operate. Valuable lectures and conference for teachers and parents will be given. Full program will appear later. Let the churches plan for this Institute.

Critical Chapters in the History of Unitarianism

II. The Organization of the American Unitarian Association

THERE was actually once a time when there were "Aniversary Meetings in Boston," without the Annual meetings of the American Unitarian Association. Multitudes of people came to the city the last week in May, with a preponderating presence of white neck-ties; almost every hour of the week was crowded with busy assemblages, enthusiasm was eager and religious fervor tense; and yet there was no American Unitarian Association to have the least bit to do with it all.

This of course simply means that "Anniversary Week" is older than Unitarianism. It reaches far back into the Puritan colonial days, when it was all congregationalism; and the different organizations which had their distinct anniversaries for convenience in the same week (traditionally always under weeping skies) were of Puritan antecedents. When the Unitarian separation came, naturally some of these organizations passed into our control; some however were shared in a grim discomfiture of partnership, between the severed branches; while one or two,—conspicuously the "Berry Street Conference" —originated distinctly within our own ranks.

In 1825, "Anniversary Week" was still largely significant to the "orthodox" Congregationalists, as well as to our own people,—though it was busy enough for us eve nthen. But amid the anniversaries of that year, a late afternoon hour was snatched for a little meeting that grew out of an announcement made at a meeting of the Berry Street Conference held earlier in the day; and at that little four o'clock meeting in the vestry of Dr. Channing's church, the American Unitarian Association was born.

It was an eventful occasion; and though its circumstance was modest and quiet, those engaged in it were conscious of its vital significance, and some of the ablest men of the liberal faith opposed its organization because they realized what sort of eventful results might grow out of it.

It is always interesting to trace the beginning of every important achievement back to the influence of some one commanding personality. One easily exaggerates this tendency. It is too much to say that the emergence of a definite endeavor for organized liberalism, and a frank insistence on its honest promulgation was due to the personality of a clear-minded and eager-hearted professor at Harvard Divinity School; and yet because Andrews Norton was the dominating factor in the Harvard School of those days—a conservative in theology,but with an incisive,stimulating and practically aggressive temperament, it came to pass that the young men most affected by his teaching were the men. who most zealously clamored for the organization of a specific "Unitarian Association."

Most of the older men did not like the idea. It did not meet at all their genial dream of a gospel of progress that should not be a "cause":—a vision of truth that should not involve responsibilities.

It was indeed a peculiar condition of things which fretted the souls of the young men entering the liberal ministry in the eighteen-twenties. It would seem as though the triumph of liberalism in Eastern New England was destined to be complete. The majority of the most influential Puritan churches were in the movement; a preponderating number of the ablest and most successful clergymen were of the Unitarian party; Harvard college with all its splendid prestige, social, intellectual and political, was in the liberal control; the literature of the day was conspicuously ours; the leading men of affairs in politics and business, in education and of philanthropy, were of the Unitarian ranks;—and in every city and larger town it was the "leading

families"—the people of means and influence who stood quietly but substantially for the liberal view. It could hardly seem possible for the Unitarian movement to be launched under better auspices.

The wound in the side of orthodox Congregationalism seemed mortal. Their losses to "heresy" were tragically ominous. Even the courts went against them, and to this day it is easy for the children of the sturdy champions of the conservatism of 1820-25 to believe that their birthright in property and inheritance of prestige was snatched from them fraudulently through the unjust decrees of the civil courts unduly controlled by the Unitarian influence. These conservatives put up a bitter fight. In controversial literature they did not avail much: before the courts they pitiably failed: but for salvation, they turned to one legitimate method of self recovery—and it was sufficient. They saved themselves not by argument or litigation but through the passions of a religious revival:—and their wisdom was justified of its children. Not by proving Unitarianism false, but by kindling the fires of an aggressive zeal of religion, hot, glowing, soul-searching,—fusing, inspiring, surging and overwhelming, the ranks of the orthodox churches were recruited, new churches organized,a new spirit of *camaradene* established, and the stern passion of a holy cause fixed, which gave a momentum of orthodoxy that was irrisistible.

And what was the Unitarian manner of meeting this situation? A dignified and genial and complaisant quietude. Unitarians did not believe in revivals. Religion must be kept always serene, wholesome, sweet and sane; not a passion of excitement but a calm of spiritual good health. Unitarians did not believe in dogmatic argumentations. Liberalism meant spiritual freedom, the open mind, the uncompelled heart; and so the leaders of liberalism should do nothing that could precipitate theological disquietude. Let the souls of people,—especially the souls of growing young people, be left to the natural development of spiritual experience under wholesome conditions, and the way of truth would be assured. Most of all, Unitarians believed that the emphasis of religion should be put on ethical rather than theological issues: liberalism had grown up in New England, not by the preaching of "liberalism" but by the cessation of preaching dogma, at all. Why not continue this program? It was considered bad form, to say the least, for a Unitarian minister of those early days ever to preach a doctrinal sermon, in his regular services. Channing's great theological sermons were preached at special functions, not at Sunday worship, and nowhere was Unitarianism distinctly preached on Sunday mornings in the first quarter of the century, though neighboring churches flamed with the fervor of explicit Calvinism at every hour of worship.

The older Unitarians said it insistently:—"Unitarianism *must not* stand for sectarianism. It isn't our fault that the Orthodox people separated from us: it must not be our fault that they cannot all come back to our fellowship: all of us agreeing to disagree about theologies but finding an essential and saving unity in the emphasis on character, eternal goodness, and the integrity of the moral law."

There was the initial Unitarian ideal. It was beautiful, lofty, magnificent. But it didn't work. And its failure to work lay of course in the failure of its advocates to discover that this non-theological attitude itself involved a theology: and this non-sectarian ideal necessitated inevitable sectarianism where other men, vehemently conscientious, and heroically in earnest, believed that to accept this ideal meant to surrender things eternally important in God's ways of salvation. If the orthodox believers of those days were wrong in theology, as we believe they were, the sober judgment of today must acknowledge that they were heroically true to their own ideals,—superbly self-sacrificing, and that their manner of meeting this crisis was nobly consecrated as well as superlatively sensible, and they ought to have won out as practically they

did, through the staunchness of their devotion.

The early Unitarians had no passion, and their ideals were peaked with snow. But in the "eighteen-twenties" came young men with another vision of things. The liberal faith meant to them, also, a glowing cause of truth. There was a gospel vision which the world needed in the new faith of humanity: and the glory of the new vision meant not only privilege of attainment, but responsibility of apostleship. The Unitarian churches must find a rationally effectual method of helping their ideal to grow, and their faiths to become the attainment of all the people. They must organize in the zest of an efficient propaganda.

It is interesting to note who some of these young men were who rose to vex the serenity of the fathers, and interject the "mischief-ful" yeast" of unsurrectionary innovation into the councils of the wise. There was James Walker, afterwards one of the most efficient Presidents of Harvard College; Jared Sparks, the story of whose missionary activity in Baltimore is a splendid chapter in our history, Ezra S. Gannett, father of our William Channing Gannett whose own "innovating heresies" have so often been a thorn in the flesh of the established organization; Samuel J. May, the great reformer; John G. Palfrey, Alexander Young, John Pierpont , Samuel Barrett, Calvin Lincoln, and Edward B. Hall. With these were associated a group of young laymen equally eager: Samuel A. Eliot, Leverett Salstonstall, Robert Rantoul, and Geo. B. Emerson, amongst others. As we shall see, the movement was by no means confined to the younger men, but they seemed to have started it and furnished the zest of its outworking.

The first move in the enterprise* was made at a meeting of an organization known as the "Anonymous Club" (how significantly named!) made up of leading Unitarians of Boston mostly laymen, who met at one another's houses during 1824 for the discussion of things religious, ethical and political. At a meeting held at the home of Hon. Josiah Quincy in the autumn of that year the proposition was broached that a method of extending the knowledge of Unitarian principles through the printed page be developed, and a committee was appointed to consider the formation of an organization to that end. Henry Ware (the younger) pastor of the Second Church Alden Bradford, and Richard Sullivan (the two latter prominent business men of Boston), constituted this committee, and on December 29, 1824 issued a circular inviting a meeting of all interested , "in order to confer together on the expediency of appointing an annual meeting for the purpose of union, sympathy, and co-operation in the cause of Christian truth and Christian charity."

This meeting was held in the vestry of the Federal Street Church January 27, 1825. Richard Sullivan presided, and James Walker was secretary. The meeting was opened with prayer by Dr. Channing.

In behalf of the committee Henry Ware presented the plan of organization: with reasons for its expediency. Dr. Aaron Bancroft, father of the historian, pastor of the Second Church in Worcester and a man of commanding influence, spoke first to the resolution. He was fearful of what this new project might involve. Unitarianism, he believed, was to be propagated slowly and silently: it had succeeded in his own parish because it had not been openly advocated. He did not wish to oppose the new plan generally, but he believed it would do more harm than good.

Then Prof. Andrews Norton had something to say, and he said it to the point, though most genially, in behalf of the new organization. Dr. Channing followed, and what he said was sure to have great weight. He was guarded in his approval; his spirit was preeminently not that of the aggressive propagandist: yet he approved, and believed that the new organization,

*We are endebted chiefly to Geo. W. Cooke's admirable history of "American Unitarianism", for the facts contained in this article. Dr. William C. Gannett's life of his father is also very useful and interesting in this connection.

wisely guided, could avoid the evils of proselytation, and do more good than harm.

Then, one after another, two prominent laymen, and three very successful out-of-town clergymen spoke grimly in opposition: the scheme was "dangerous"; it was contrary to "our ideal;" it would put our work back instead of carrying it onward: it would destroy our vogue of quiet and unaggressive growth.

On the other hand the friends of the new enterprise were not silent. Laymen and clergymen alike rallied to the cause. Mr. Cooke presents the following interesting list of speakers "*pro and con*": *In favor*: (clergymen) Channing, Norton, Ware, Pierpont, Sparks, Edes, Nichols, Parker, Thayer, Willard and Harding: (laymen) Judge Story, Judge White, Judge Howe, Alden Bradford, Leverett Salstonstall, Stephen Higginson, and Joseph May;

Opposed (clergymen) James Freeman, of King's Chapel, Bancroft, Pierce, Allyn, Abbot, Bigelow; (laymen) Chas. Jackson and Geo. Bond.

The result of this meeting was the appointment of a committee empowered to call another and larger meeting during the session of the General Court. But as the Secretary, James Walker, wrote at the end of his minutes: "The meeting proposed was never called. As there appeared to be so much difference of opinion as to the expediency and nature of the measure proposed, it was thought best to let it subside in silence."

But it didn't subside. Though that particular meeting was never held, its proper business was duly and effectively transacted. For now we come up to the "Anniversary Meetings" of 1825, when things could be very crowded and busy without any American Unitarian Association, but when that Association should be born which should crowd all other business of "Anniversary Week" into subordinate position.

The "Berry Street Conference" was the scene of attack. This as every body knows is the meeting which only Unitarian ministers can attend: the only "most exclusive"—and so most un-Unitarian (albeit intensely Unitarian) of all the "Anniversary meetings" and, from the ministers' point of view, the most acutely interesting. Young Henry Ware sprang the issue.

"It is proposed" he reported "to form a new Association to be called The American Unitarian Society. The chief and ultimate object will be the promotion of pure and undefiled religion by disseminating the knowledge of it where adequate means of religious instruction are not enjoyed. A secondary good which will follow from it is the union of all Unitarian Christians in this country, so that they would become mutually acquainted, and the concentration of their efforts would increase their efficiency. The Society will embrace all Unitarian Christians in the United States. Its operations would extend themselves through this whole country. These operations would chiefly consist in the publication and distribution of tracts, and the support of missionaries."

It does not appear that this matter was discussed in the Conference itself, but notice was given of a meeting of organization to be held that afternoon at four o'clock.

With this meeting the opponents would have nothing to do, and aided therefore by the unanimity of their absence. All the more promptly was organization completed. Dr. Henry Ware presided: and a resolution tersely stating "that it is expedient to form a new society, to be called the American Unitarian Association" was presented. No body opposed: all present put themselves on record as favoring the action, and a committee consisting of Rev. James Walker, Mr. Lewis Tappan, and Rev. Ezra S. Gannett was appointed to draft a form of organization. The next day the meeting convened again to hear the report of this committee, which contained a constitution so wisely drawn that with only one or two amendments it was there adopted, and stands today with few changes the organic law of the Association. A committee of nomination presented also a famously good ticket of officers, which was unanimously accepted: President: Dr. Channing, of course; Vice Presidents: Judge Joseph Story of Salem, Joseph Lyman, of Northampton, Stephen Longfellow of Portland

(father of the poet, and the hymn-writer) Charles H. Atherton of Amherst, N. H., Henry Wheaton of New York, James Taylor, of Philadelphia, Henry Payson of Baltimore, William Cranch, of Alexandria, Martin L. Hurlbut of Charleston; Secretary, Ezra S. Gannett; Treasurer, Lewis Tappan; Executive committee, Andrews Norton, Jared Sparks, and James Walker.

Note particularly the significance of that group of Vice-presidents; it was obviously the intention from the first that the American Unitarian Association should be no local affair, but genuinely national, and an endeavor was made at the very start to insure the interest and co-operation of Unitarians in every part of the Union. Unfortunately the high ideals of able nominating committees cannot always be realized. Dr. Channing wrote that he was disappointed to learn that the Unitarian Association was to commence operations immediately. He had hoped that the enterprise would be let alone for the present, and begged to decline the honor of the office assigned to him. "As you have made a beginning, I truly rejoice in your success," he wrote, however. Norton and Sparks also found it impossible to serve on the Executive committee. Finally organization was completed by the election of Aaron Bancroft of Worcester as President, and Henry Ware, Jr. and Samuel Barrett on the Executive Committee.

The president elected was not a young man: and, as we have already seen, not an enthusiast for the new enterprise. A man seventy years old, loved and respected everywhere for his fineness of spirit and strength of character, a popular preacher and wise councilor, he remained for ten years the titular head of the Association, giving it the advantage of his sane judgment and wide influence.

The actual work of administration fell on the secretary, Ezra Stiles Gannett, ardent, aggressive and resolute,—now only twenty-four years old, and just appointed colleague of Dr. Channing at the Federal Street Church. It is hard to estimate how great is the debt of the Unitarian cause to this man whose zeal and good sense, whose courage and sweet reasonableness of faith combined to make those first critical years of the American Unitarian Association so wisely and effectively directed.

The officers of the new organization were not slow in getting down to practical business: and the details of their first enterprises read like an advance "table-of-contents" for eighty years of efficient enterprise. First they commissioned Rev. Warren Burton to act as their agent in visiting the churches to solicit funds and explain the purposes of the Association.

Then they commissioned Rev. Moses G. Thomas to make a missionary tour through the West, not to preach but to investigate, and he brought back a stimulating story of promising fields awaiting our word. Harrisburg, Pittsburgh, Steubenville, Marietta, Lexington, Ky.; Louisville, St. Louis, Indianapolis and Cincinnati were among the places deemed "promising" for the labors of Unitarian missionaries.

Moreover, the young association endeavored to unite with itself certain miscellaneous organizations more or less connected with our work, as the Society for the Promotion of Christian Knowledge, Piety and Charity, the Evangelical Missionary Society. the Publishing Fund Society, and the like. Thus early did the "omnivorous appetite for centralization" show itself in this infant Hercules of our cause, and then as in times later, the mere hint of assimilation caused a panic of fluttering wings, and the marked victims of absorption escaped their doom—until a later time.

Indeed, the work of Association from the very first was seriously impeded by the timidity, indifference, or hostility of the churches, and the noble ambitions of its leaders were piteously pared down to meet the meagreness of denominational support. The churches in Boston would have little or nothing to do with the enterprise. It was hostile to their pet ideals. Money came in very slowly, and many of the ministers refused to co-operate at all. A very sagacious scheme of "auxiliary branches" was developed at the first annual meeting, whereby a

group of people in each parish would organize to co-operate with the American Unitarian Association in the raising of funds and distributing of literature, and for about twenty years this system continued, at one time there being one hundred and fifty such auxiliaries.

It is interesting to note that in its first years, none of our tracts were given away, but sold for prices ranging from two to ten cents. Depositories for literature were established far and wide, there being in 1828, 25 in Massachusetts, six in Maine, seven in New Hampshire, one in Rhode Island, four in New York, two in Pennsylvania, and two in Maryland. But those were the days before the Post Office Mission!

From the very first, however, the Association assumed that its chief responsibility was in the active missionary field. We have seen how its very first report set forth the results of a careful investigation of opportunities in the West. During the summer of the second year the members of Harvard Divinity School were sent throughout New England to gather information and preach wherever opportunity offered. The object of this canvass was two fold: partly to discover the possibilities of missionary activity: partly and perhaps chiefly to find out the feeling of the Unitarian people themselves as to the aims and ideas of the association, and to make those aims and ideals better known. And here was the discouraging part of the work. It is almost pathetic to look back to those days when noble young men were dreaming dreams and seeing visions: when the great opportunity to make Unitarianism a mighty factor in American civilization was shouting at our doors, and when an eager company of apostles with method of organization and zest of spirit stood ready to meet the opportunity with heroic achievement, and yet it all must fail, because of the apathy of the Unitarian constituencies themselves—through lack of support in money and personal co-operation. Despite these hindrances, the Association's list of achievements from the first has been an honorable one;—and the failures were never due to the mistakes or inadequacies of those in charge of its work. But half a century must pass before the Unitarian fellowship could awake to the realization of its national missionary responsibilities and its "destiny of togetherness" as a fellowship of service. Then it was Dr. Bellows of New York who led in the awakening, and he sought as the method of his new zeal a new organization, the National Conference, though by no means in distrust or antagonism of the older body. Perhaps the National Conference never quite became what Dr. Bellows intended it to be: at any rate the reality behind Dr. Bellows' dream was the same essential thing that was behind the dream of Gannett and Ware and Walker and Sparks in 1825: and it was not their fault that the fulfilment of the dream came so slowly.

Two things must be emphasized regarding the organization of the American Unitarian Association. From the very first it was designed to be, not a local and close corporation, but a national, and open association of all Unitarian Christians. In those early days when New England Congregational traditions were dominant, the conception of delegates from churches, representatives from Conferences, sections and the like was entirely out of the question, because nobody ever thought such things consistent with pure congregationalism. But membership was open; a small annual fee entitled the humblest worker to full privileges of membership: the life-membership fee was small, and devised indeed simply to stimulate the increase of funds. But at the very outset, as we have seen, the vision of its promoters ranged far westward, its most conspicuous achievements were in the Middle States and in the West, and its spirit was heartily and persistently generous in scope and ideal. The sole misfortune of the case was that the men who organized the American Unitarian Association represented a minority, not a majority of the churches that then were—the churches of New England mainly—and a half century must pass before the denomination caught up to

the initial American Unitarian Association ideal.

In the second place, from the very first, the Association stood staunchly for the courage of a definite and explicit denominational idea and prophetic responsibility of faith. Its founders did not abandon the ideals of liberty and toleration, of the open mind and the progressive spirit. But they believed that these ideals themselves, together with the emancipated faiths regarding human nature, the reasonableness of God and the humanness of Jesus were important enough to make a cause of eager, vigorous, and thorough-going. Some sacrifices are always involved in efficiency of organization and preciseness of truth formulation, and no doubt the Unitarian body has paid the price:—but the cost of the earlier method of nerveless complaisancy and timid indirection of faith would have been more deadly. For eighty years or more the American Unitarian Association has been growing up to the fulfillment of its initial ideals: making some mistakes, and suffering some lapses of essential principles. But on the whole its story has been honorably one of progress and vital power: and its achievement of practical leadership in a fellowship so strenuous in its traditions of independency and individualism has indeed been a marvel of strength. Not often have its leaders given reason for regret because of its growing supremacy in denominational affairs,—yet there are those to believe that that initial ideal has yet something left to reach forward to, in national comprehension, and progressive advance.

The Isles of Shoals Summer Meetings and Sunday School Institute

The Isles of Shoals Summer Meetings will be held this year the week beginning July 10, the Sunday School Institute meetings to come the week following. The morning sessions of the Summer Meetings will be devoted to a series of addresses on "The Essential Faiths of the Modern Man." The evenings will as usual be devoted to lectures and addresses on interesting themes, with the customary concert Friday night. It is expected that the Westland Quartet will be with us this season.

The Sunday School Institute will open with an address by Rev. Thomas Van Ness Monday morning, July 18. A most valuable series of lectures will be given by Rev. Geo. R. Dodson of St. Louis, on "the Psychology of Religious Instruction" A series of Bible Readings will be conducted by Rev. William I. Lawrance, of Winchester, Mass, an especially interesting series of Conferences for "Teacher's Exchange" of experiences and methods, has been arranged for, and other features of value including illustrated lectures on some aspects of the practical work, will occupy the evenings.

The hotel rates will be as last year, fifteen dollars a week, $2.50 a day, a membership fee of one dollar entitling one to this reduced rate. It is understood that the Ocean House on Smutty Nose will be open this year. Rates will be eight dollars a week. This house can accommodate thirty, and those who were there last year were well pleased with the board and general accommodations.

Theodore Parker Centenary in Philadelphia

The National Federation of Religious Liberals will observe the Centenary of the birth of Theodore Parker, and the fiftieth anniversary of his death, by a most significant series of meetings to be held in Philadelphia, at the First Unitarian Church on May 10 and 11.

The first meeting, May 10, at eight P. M. will be presided over by Joseph May. A devotional service conducted by Dr. J. Clarence Lee of the Universalist Church will be followed by addresses on Parker's life and character by Frank B. Sanborn of Concord and Rev. Charles W. Wendte of Boston, both of whom, as well as Mr. May, had a personal acquaintance with Mr. Parker.

Henry W. Wilbur of the Society of Friends will speak of Parker's relations with that body.

At a second meeting on the afternoon of May 11, presided over by Mrs. Anna Garlin Spencer of the Ethical Society

the president of the Meadville Theological School, Rev. F. C. Southworth, will treat of "Theodore Parker as a Scholar"; Rev. R. W. Boynton of Buffalo, of "Parker as a Thinker, and of his Contributions to the Religious Problems of To-day"; William C. Gannett of Rochester, of "Parker and the Function of the Preacher"; and Rev. Oscar B. Hawes of Germantown, of "Parker and Personal Religion."

The closing session will be held on Wednesday evening. Rev. C. E. St. John will preside and Rev. Frederic A. Hinckley will conduct the services. Rev. Frank O.Hall of New York will speak of "Theodore Parker and the Anti-slavery Movement, Then and Now"; Rev. John Haynes Holmes, on "Theodore Parker and the Work of Social Reform"; and Rabbi Henry Berkowitz, on "Theodore Parker as an Abiding Influence."

Flights

By Leila Lyon Topping.

Because I fixed my gaze afar
Upon yon brilliant, burning star,
And missed the steady shining clear
In the quiet eyes of a Comrade near,—
I must regret!

That my eager heart a-voyaging went
On restless seas of discontent;
And failed to grasp the blessings rare
Hovering at my threshold bare,—
I must regret!

Because I filled with dreams the years,—
Purposeless longings, vague hopes and fears,—
And let the things that count pass by
Unchallenged, as birds that wheel on high,—
I must regret!

What time I sought afar for God,
His smile unseen in the blossoming sod,
Blindly seeking in Bush of Flame
The Image his meanest works proclaim,—
I must regret!

Up, Dreamer! let this awakening rude
Rouse thy Spirit to sturdier mood,
Each unavailing flights recoil
Strike deeper soul-fibres in the soil,—
So shall resultful harvest yet
Spring from the seedtime of Regret!

The Meadville District Conference

For the first time in its history the Meadville District Conference of Unitarian churches,on Tuesday and Wednesday, March 29th and 30th, met south of the Ohio river. The scene of the meeting was Wheeling, W. Va., and the combined Yankee enterprise and Southern hospitality of the society in that city contributed to making the meeting one of the most successful that the Conference has held to date. Considering the difficulties that had to be surmounted, the meeting was a remarkable one. In spite of the fact that the Wheeling church took up the Conference at the eleventh hour, and of the further fact that Wheeling is in a remote corner of the Conference's territory, the meeting was successful from every standpoint, the delegates being royally entertained, and there being thirty-three visiting representatives of churches in attendance.

The delegates were quartered at the beautiful Stratford Springs Hotel, where all of the day meetings were held. The evening meetings were held in the Eoff Street Temple, which the Jewish congregation of Wheeling kindly put at the disposal of the Conference without charge. All of the meetings were well attended by local people, this being especially true of those held in the Eoff Street Temple in the evening.

On account of late arrivals, the meetings of the Woman's Alliance of the Meadville Conference could not be held on Tuesday afternoon. An interesting meeting was held on Wednesday, however. On Tuesday night the Conference meeting was formally opened at Eoff Street Temple. In the absence of Rev. William H. Fish, chairman of the conference, Rev. E. A. Coil, of Marietta, Ohio, acted as chairman of the evening. After a cordial address of welcome by Hon. R. B. Naylor, Secretary of the Wheeling Board of Trade, and of the West Virginia State Board of Trade, and a hearty response by President F. C. Southworth, of the Meadville Theological School, two splendid addresses were

given by Prof. Henry Preserved Smith, of the Meadville Theological School, and Rev. Richard W. Boynton, of the First Church, Buffalo, N. Y. Dr. Smith spoke on "The Old Testament in the Religion of the Future", and Mr. Boynton's subject was "The New Testament in the Religion of the Future."

On Wednesday morning the first business session of the conference was held. It was called to order by Mr. Boynton and Rev. M. O. Simons, of Cleveland, was made permanent chairman. In the absence of Prof F. C. Doan, secretary and treasurer, his report was read by Rev. Charles E. Snyder, of Franklin, Pa., who also gave an interesting account of a missionary journey he took during last summer, looking up isolated Unitarians in Western Pennsylvania. Mr. Snyder was then made temporary secretary of the conference. Mr. Simons appointed the proper committees, and on report from the nominating committee, the following executive committee was elected for the ensuing year: Rev. Minot Simons, of Cleveland, O., chairman; Rev. Charles E. Snyder, of Franklin, Pa., secretary-treasurer; Rev. L. Walter Mason, D. D. of Pittsburg, Pa.; Rev. R. W. Boynton, Buffalo N. Y.; Rev. E. A. Coil, of Marietta, O., and Prof. F. C. Doan, of Meadville, Pa.

Reports from the churches in the conference were then heard. They showed the past year to have been a very successful one in every respect.

Rev. Horace Westwood, of Youngstown, O., delivered a stirring address on "Our Liberal Evangel", after which there was a brief discussion. A resolution was adopted heartily recommending the continuance of the American Unitarian Association support of the very promising movement at Wheeling. It was also voted by the conference that messages of sympathy be sent to Rev. Wm. H. Fish, who has been obliged to abandon active work and seek a restoration of his health in Europe, to Prof. Doan, who was detained at home on account of the serious illness of his youngest daughter, and to Dr. Mason, who was ill at his home in Pittsburgh. A message of greeting was sent to Rev. Thomas Clayton, formerly of Allegheny, who has moved to the Rocky Mountain Conference.

Rev. Alfred Free, Ph. D., of Morgantown, W. Va., conducted a devotional service, giving a very helpful sermonette.

The afternoon session was presided over by Mr. Coil. The general theme of the session was "Liberalism and Occultism in Religion". Rev. Chas. E. Snyder of Franklin, Pa., read a splendid paper on "The Occult and the Practical in Religious Experience". Jamini Kanta Koar, the present Brahmo Somaj Fellow at the Meadville Theological School, read an extremely interesting and inspiring paper on "The Soul of Modern Hindu Mysticism". Rev. Richard F. Tischer of Homestead, Pa., spoke very interestingly on "The Perils of Occultism". There was a short discussion led by Mr. Coil.

The conference voted that it was its desire that a summer Sunday School institute be held at Meadville this summer, and pledged its support to such a project. It also recommended the name of Rev. Minot O. Simons of Cleveland to fill a vacancy now existing on the Board of Trustees of the Meadville Theological School. After a vote of thanks to the Wheeling church for the manner in which the delegates had been entertained, the meeting adjourned.

A platform meeting was held in the Eoff Street Temple, in the evening. The meeting was presided over by Mr. Snyder and the following addresses were made: "The Fatherhood of God", by Rev. Minot O. Simons of Cleveland; "The Brotherhood of Man", by Rev. E. C. Smith, Secretary of the Western Conference; and "The Leadership of Jesus", by President Southworth.

The meeting of the conference at Wheeling has given great impetus to the movement in that city. The society has called Mr. P. A. Molyneaux of the Meadville Theological School, to its pulpit, and hopes to move forward under his leadership.

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Turn your back on the shadows and face the substance.—*John the Unafraid.*

The Modern Church

Conducted by REV. JOHN HAYNES HOLMES

The Church of To-Day

"Outwardly splendid as of old—
Inwardly sparkless, void, and cold—
Her force and fire all spent and gone,
Like the dead moon, she still shines on."
—New Poems, by William Watson, page 80.

IN the opening number of the "Survey" for the present year, the editor, Dr. Edward T. Devine, published an editorial entitled "Three Things to Do in 1910," outlined three social reforms which he conceived it might be possible to achieve during this comparatively brief space of time. This editorial opened with this significant sentence,—"For the hardness of our hearts it is not to be expected that this year in America we shall abolish poverty, or control infectious disease, or prevent crime, or establish normal standards of living, or socialize the churches, or adapt our system of elementary education to the needs of modern life, or effectively reassert the sovereignty of the state over those who have been powerful enough to defy it." In these things, continues the editor, we shall probably make some appreciable progress, but nothing more than this can be hoped for. Therefore, he says, it may be well, just for the moment, to turn away from "our beatific vision of the millennium to be", and study the smaller things which can be done immediately.

It is to be noted that among these "hopes deferred which maketh the heart sick" Dr. Devine enumerates socialized churches. In the opinion of this wise and well informed social reformer, it is as little to be expected that we can "socialize the churches within the space of a single year, as that we can wholly "abolish poverty, or establish normal standards of living," or overthrow plutocracy in government. The socialized church, in other words, is not one of the things to be hoped for to-morrow, but must be classed with the many dreams of heroic souls, which together constitute "the beatific vision of the millennium to be." Some day we shall have a church dedicated to its true mission of bringing in the kingdom of God, just as some day poverty will be unknown, infectious disease controlled, and education adapted to the needs of life, but not in 1910, or 1911, of even, perhaps, for a century to come!

A statement of this kind, coming from so authoritative a source, persuades me that it may not be wholly amiss to consider some of the reasons why the socialization of the churches must still continue to be a "hope deferred." Dr Devine, it will be noted, throws the blame back upon the individual, declaring that this ideal, like the other ideals which he enumerates, cannot be realized "for the hardess of our hearts." There is more involved here, however, it seems to me, than is contained within this single statement—sweeping and terrible as this is in its rebuke to the human heart; and I propose therefore to lend this department of the UNITARIAN for the next two or three months to the consideration of this problem, in hopes that an analysis of this kind, inadequate as it must necessarily be, may tend to clarify the situation by which the churches are to-day confronted. To answer this question satisfactorily would be to write the whole history of Christianity from the Fourth Century A. D. down to the present moment. It would mean such an elaborate study as Prof. Rauschenbusch has given us in that famous fourth chapter of his "Christianity and the Social Crisis," which he entitles "Why Has Christianity Never Entered Upon the Work of Social Reconstruction?" But in lieu of this, it may be possible to outline some generalizations,

which may give some suggestion of the causes underlying this phenomenon.

(1)—First of all I would name the evil of denominationalism, by which I mean the dividing of "the church universal" into sects or hostile parties by reason of differences of theological opinion. In the world of Christendom to-day, we see hundreds of differing sects, each concerned not primarily with the worship of God or service of man, but the establishment of its own private and patented and copyrighted interpretation of Christian doctrine. Church is arrayed against church, minister against minister, in no more serious differences than the translation of a biblical text or the hair splitting quibble of a theological distinction, neither of which has any conceivable relation to the living issues of the day. This emphasis upon correct theological opinion as the essential of religion, and the resulting division of Christianity into an innumerable variety of denominations, has had, and will continue to have, two most lamentable social consequences. In the first place, it has diverted the attention of the churches away from the real evils of organized society to the unreal evils of theological error, and has persuaded the churches that their sole duty is to propagate their own particular interpretation of Christian faith and, for this purpose, to strengthen their sectarian organization. That society should fall into the hands of Methodists or Unitarians, or Christian Scientists, has aroused the churches to a veritable crusade of opposition but that society should fall into the hands of political grafters and money-mad capitalists, and war-crazed statesmen, has been contemplated by the churches with comparative indifference. And even when the churches are not assailing one another, but are living together in more or less peace and harmony, as is to-day more and more coming to be the case, they are yet paralyzed as social agencies by reason of their absorption in their own petty sectarian affairs. The Presbyterian churches are interested not so much in providing for the social welfare of the American people as in furthering the prosperity of their Presbyterian missionary organizations. The great boast of the Methodist church is, not that it is redeeming American politcal and business life, but that it is building a new Methodist church every day. And the one great united endeavor of our Unitarian churches is not the serving of society but the supporting of a missionary Association which is devoted "to maintaining old Unitarian churches whose natural lives are already spent,"and building new Unitarian churches which cannot maintain themselves. Each sect, in a word, is so absorbed in keeping its own denominational machinery going and in solving its own denominational problems that it has no time and strength to give to the machinery of society, and to the solution of the vexing problems of modern social life.—And on the other hand, this denominationalism alienates from the service of the churches those who could do everything in the way of making them socially efficient. Says Prof. Francis G. Peabody, in his recent book entitled, "The Approach to the Social Question,"—"Organized charity has found the divisions of Christian creeds so obstructive to united effort that it has in large degree secularized itself, and even prohibits its agents from religious propagandism." Social workers, as a class, do not attend church services, and do not identify themselves with church organizations. And in all systematic social work, from the Organized Charity to the Settlement House, religion is totally excluded, as it is from the public school, because of denominational jealousies and distinctions. Thus are the churches,by their own folly,robbed of the co-operation of those who could best guide them to adequate social service,and the influence of religion banished from that field where it could do its best and noblest work.—It is time that the absurdity of denominationalism came to an end. It is time that Catholic churches and Presbyterian churches and Unitarian churches disappeared and in their places was one universal church of God, dedicated exclusively not to the support of a hierarchy or the defense of a creed, but to the worship of God and the ser-

vice of man. I venture to assert that the socialization of the churches, of which Dr. Devine speaks, will never be realized until all denominational barriers have been destroyed, and all denominational titles wiped away.

(2)—Another reason for postponement of the hope of the socialized church is the so-called "other-world" conception of religion, which, as Prof. Rauschenbusch points out, has led the Christian church in all its manifold branches astray for centuries. To-day, as for so many years in the past, the church is laying all the emphasis of its teaching upon the life beyond the grave, and is thus neglecting the life upon this side of the grave. The church presents itself to men as a means of salvation from the temptations and sins of this world, and therefore, of safe entrance into the joys of the future world. The church is busy urging men to turn their thoughts away from the problems of this purely transient life and give themselves to preparation for that eternal life which is beyond the grave. This being the traditional attitude of the church toward this present world it is easy to understand why it does not greatly concern itself with the regeneration of existing society. Why should it so waste its time, and squander its energies? Other organizations may concern themselves with cleaning the streets of our cities, but the church must think only of the golden streets of the New Jerusalem! Other organizations may be interested in providing short hours and adequate wages and decent conditions of labor for the men and women who toil in our factories and shops but the church must think only of the souls of these men and women in the next world, regardless of what happens to their bodies in this world! Other societies may devote themselves to the emancipation of little boys and little girls from exhausting labor, but the church is interested only in bringing these children to Christ,—whatsoever that may mean! Thinking of nothing but the other world and the problems which they imagine this other world may present, the priests of the church have forgotten this world and the problems which they know that it presents. And not only has this absorption in the prospects of another world, with its resulting neglect of the present world, alienated the church from society, but it has had the corresponding effect of alienating society from the church. Says Prof. Jacks, in a remarkable article in the "*Hibbert Journal*" entitled, "The Church and the World",—"By pressing this distinction, the Church forces the World into a position where effective reprisals are not only possible but certain. So far from maintaining her moral supremacy, the Church by this theory invites a contest in which her whole position is seriously imperiled.....If it chooses to stand apart, society will leave it in its sublime isolation and go on its own business in its own way.....The alienation from Church life of so much that is good in modern culture, and so much that is earnest in every class, is the natural sequel to the traditional attitude of the Church to the World. The Church in her theory has stood aloof from the World. And now the World takes deadly revenge by maintaining the position assigned her, and standing aloof from the Church." If the churches are ever to be socialized, there must be a complete abandonment of this "other-world" conception of religion. They must realize that whether there is a future world or not, their business is with this world,and that dreams of what may be yonder must yield to recognition of what actually is here.

Here,now, are two imperative reasons for Dr. Devine's statement that the coming of the socialized church is not to be expected to-morrow morning. Other reasons will follow in succeeding issues of this magazine. As regards these two, I want to point out in conclusion that Unitarianism is unique among all Protestant sects in being almost entirely free from any possible indictment on either of these grounds. Thus, it is one of the proudest and worthiest boasts of our church that it is not a denomination, and is not interested in denominational propagandism. In much of the activity of the American Unitarian Association, and in much of the exclusive devotion of

our churches to this Association, there is a possible lapse from this ideal; but, after all, in the present situation of the Christian world, even that church which seeks the merging of all denominations into one universal organization, must propagate itself for the time being as a denomination. Not otherwise can it speak its word or do its work. It must adapt itself to the environment as a condition of survival. But even so, the Unitarian church in reality is more than any denomination, and its destiny can truly be described not as that of universal conquest over all other denominations, but as that of finding its life by losing it. Gladly will it surrender its name and abandon its organization, when the universal religion has been established upon the earth.—And if the Unitarian church is almost wholly free from the indictment of denominationalism, it is even more so from that of "otherworldliness." I count it as the greatest achievement of our little movement that it has led all other churches in focusing its attention upon this world and this life. Its methods of serving this world are inadequate and not seldom mistaken, its spirit is timid and reactionary, its ideal of the kingdom of God pitifully weak. But it has at least given itself to the service of this present world, and has not frittered away its energies in a futile dedication to the phantom possibilities of a future world. So far as these two reasons for the failure to socialize the churches is concerned, Unitarianism, to my mind, has an immense advantage over all other Protestant denominations. It is here in the very van-guard of religious progress, as is no other sect in Christendom. That it is not seizing its opportunity to-day and is not answering the loud call of the age is to be explained by other and more serious reasons, which will be considered later.

Symposium

Could the annual meetings of the A. U. A. be wisely made more Legislative: for discussion and action upon denominational methods and policies; in a manner similar to that of the national assemblies of other denominations?

Rev. Charles F. Dole, D. D. Minister of the First Church in Jamaica Plain, Mass.

The first considerations that occur to my mind, upon the subject of a more legislative treatment of the business of the Unitarian Association, are the fundamental difficulties in the way. In the sense in which other churches are grouped into denominations, we can hardly be a denomination. The others are organized in order to propagate or conserve some specialty of religious faith. We wish to further every form of the higher or ideal life of mankind. Our sympathies, and our energies cannot be confined within any sectarian lines. We are interested in the newest piece of Biblical criticism, but we are bound to help the local branch of the Salvation Army (if it is really serving human needs) and we are often as truly friendly in feeling with a genuine Methodist or Baptist neighbor, as with people who bear the Unitarian name. In fact, some of us are closer in our religious thought with certain men like Dr. George A. Gordon, or the late Prof. Bowne, than we are with so-called "thinkers" in our own churches or theological schools. In movements for social reform also we find ourselves often aligned more closely with others than with certain Unitarian friends whom again, for various reasons, we still heartily like. We find queer sacredotal and ritualistic tendencies

among Unitarians, and we may be nearer to certain Quakers and Baptists and Jews in our ideas of worship than to some Unitarian congregations. Gather a representative company of our people and propound the question what end we wish as a "denomination" just and most to bring about and see what a variety of answers we should hear! Here is a subject for a symposium!

The facts to which I call attention are not our weakness: they are, or ought to be our strength. There are altogether too many militarists in religion, marching in serried ranks, and committed to obey orders and bow to authority. We never can march so or obey the rule of either the Pope or the majority. We are "brethern of the free spirit." We stand, or pray to be worthy to stand, as the advance guard, seeking truth, taking ventures, trying experiments, proving all things, often moving alone, but always cheerful and hoping for the best; we are glad to confer with others of every name; we are more than glad to join hands and to co-operate with others. We are bound to love all our neighbors on the simple democratic basis of our common manhood. But our interests and our sympathies are universal. We contribute to the Unitarian Association, but we also contribute for southern schools among the negroes, and for the cause of Peace and Arbitration. We are glad to hear good news of the welfare of the liberal church in the next town, but we are bound to be interested in the welfare of every church in our own town. We may be even more responsible for the welfare of the people who work in shops in our town than we are for increasing the endowment of any Unitarian Theological School. Here is a situation that seems to make Unitarian "legislation" practically impossible. Charles F. Dole.

Rev. Wm. M. Backus, Minneapolis, Mo.

It seems to me that there can be no question as to the desirability of an organized Unitarianism that could legislate on the great questions that must ever present themselves to a progressive body of religious workers.

The National Conference represents accurately our general attitude, but the trouble rests in the fact that it has no authority over the really potent organization in our denomination, *i. e.* the American Unitarian Association. It is almost useless to express opinions that are without the material power to make themselves felt.

At the last meeting of the American Unitarian Association the western Unitarians went to Boston with the idea that the proposed changes introduced the year before, and which were moderate and sensible, would be made. They soon found that the old order was so hedged about by legal restraints that changes were impossible. In fact, it soon became apparent that so far was it from being a representative body that it was a question of grave doubt whether, under the laws of Massachusetts, the delegates elected from churches had the right to vote, that privilege being reserved for life-members.

Under these conditions the western delegates said, "What is the use?" and kept still. The west is accustomed to rapid change, and would not for a moment be content to remain under rules that are archaic and undemocratic. It is a surprise to the Westerner to find that his brother of the east considers the legal barrier unsurmountable. If it is so it must ever be that the vast sum that has been accumulated by the American Unitarian Association, will be administered by the privileged few, and all questions passed upon by this body be equally unrepresentative. To me this seems a sufficient reason why, desirable as it may be to have additional denominational legislation, there should be no addition to the scope of the powers assumed by the American Unitarian Association.

If any effort of any kind is to be made it should be to so alter the conditions governing the constitution of the American Unitarian Association as to make it a representative body. If this seemingly impossible end could be attained many desirable things might be achieved. Among them would be an opportunity to legislate in such a manner as to make legislation effective because it would be representative. W. M. Backus.

Rev. S. M. Crothers, Cambridge, Mass.

Before the annual meetings of the American Unitarian Association attempt to be more "legislative" they should become strictly representative of the churches. If the desire is for the discussion of denominational methods and policies what is the matter with the National Conference?

S. M. Crothers.

Rev. Oscar B. Hawes, Minister of the Church in Germantown, Pa.

Our religious body suffers greatly, I believe, from a lack of real democracy. As is the case in much of our government and industry, we are supposed to be democratic and are not. The evil of this divergence between profession and practice is very marked, particularly in matters pertaining to religion.

Our annual meetings for some time, it seems to me, have been a direct contradiction of our professed principles and ideals. We stand for reality and our elections are a farce. We stand for individual responsibility, for freedom of speech and our annual business meetings are cut and dried. We stand for interest in the welfare of mankind yet all vital subjects and resolutions are persistently excluded from our most important gathering.

It is said, of course, that such discussion does not come within the scope of our "anniversaries", that they are for executive business. Certainly they are dry enough. The remedy is to widen their scope. When great questions are stirring people throughout our country, when organized religion is itself on trial, our meetings remain insignificant. In my opinion it would be a great advantage if they could be made more legislative as you term it, "for discussion and action upon denominational methods and policies." Many of the reports which now take up so much time could well be dispensed with, "as read" and given out in printed form to be studied at leisure.

Under our present system the interest and opinion of a very small minority dominates our national policy and the official action of our body. Men with vital interests, wishing to bring the enthusiasm and power of the religious spirit to bear upon the great questions of our time, are often repelled by our meetings. Some are even losing faith in our liberal church which asserts and professes so much and does so little. We are called upon to give largely and ever more largely for missionary purposes. But sometime the latter word is used in so narrow a sense that those who are really interested in humanity are not stirred by the appeal. It would bring life and strength to us if our annual meetings could be made stimulating and inspiring by practical discussion which might end in committing our body to the actual application of principles and ideals about which we generally only talk. It would be well if in our national meetings, as outside them, we should try so to identify religion with the actual concerns of life and the problems of this industrial age as to make our coming together really helpful and significant.

Oscar B. Hawes.

Rev. Minot Simons, Cleveland, Ohio.

It is difficult for me to figure out just what the question means. The words "more legislative" suggest that the American Unitarian Association is now somewhat legislative, which it isn't. The American Unitarian Association is a business corporation, and is the missionary arm of the church only in so far as the churches voluntarily delegate their business to it.

If the question implies a change in the American Unitarian Association so that it become a denominational body with centralized authority similar to those of Episcopalians, Methodists and Presbyterians, the answer from my lips is short,—No! We are free churches and propose to remain such.

Delegates to the meetings of the American Unitarian Association can discuss to their heart's content, but they can take no action which will bind any body. We ought to remember, too, that the American Unitarian Association is a business body, and that resolutions in general ought to be brought before the National Conference.

If the question implies that more of the business of the American Unitarian Association should be brought up in open meeting, I should say,—No! Such a way of doing business would be next to impossible. Minot Simons.

Rev. Walter F. Greenman, Minister of the Unitarian Church in Milwaukee, and Secretary of the National Conference.

Certainly, provided of course, that any group of people interested sufficiently in some policy to give serious thought to it, has the wisdom to prepare both the public mind and the statement of the issue in hand so that it might be capable of legislative treatment. As a matter of fact, our affairs are on the whole so well administered that there are very few policies upon which it is possible to stir a reasonably vigorous opposition. At the moment I think of only one policy which has seriously engaged the attention of people who cared sufficiently about it to press it intelligently, patiently and with persistence. That is the matter of Service Pensions for Ministers. In order to find a place on the program of an American Unitarian Association annual meeting any question of policy should at least have passed through certain stages of discussion. It should have been threshed out in a Laymen's League or Ministerial Association. It should have received discussion and endorsement in the local conference. It should have had similar presentation, discussion and endorsement in at least two other local conferences. The denominational periodicals should have had the issue squarely put at least three months in advance of the May meetings. Such a demand for the exercise of legislative function would be irresistible. It would provide for the most interesting meeting we have had in years. Busy laymen and ministers in all parts of the country would make great sacrifice to attend. Less preparation than that is something of an impertinence considering the seriousness of the varied interests which the administrative board has to present to its constituency.

Most rousements on the matter of policy occur about two months before the meeting and rarely pass beyond the initial stage of impassioned oratory reinforced by several interesting letters to the Register. Rarely have the orators and letter writers the time and patience and a few other things necessary to prepare for legislation of any sort.

The life of the program maker would be luxuriously easy and happy if he could have any matters prepared in this way, proffered for consideration at the convention, for which he is resonsible. In denominational affairs, as in municipal affairs, human betterment owes most of its progress to the patient, laborious, and obscure work of faithful committees. Not reinforced by that work the best oratory is of no more value than an exclusive diet of grapefruit.

It would be very interesting indeed to see the Unitarian denomination exercising its legislative function intelligently and effectively. It has all the mechanism that is needed.

Walter F. Greenman.

Rev. William S. Morgan, Albany, N. Y.

I, for one, should be rather cautious as to making the annual meetings of the American Unitarian Association more legislative. We should advocate anything that will save us from inane inefficiency. We are too much afraid of discussion. We want everybody to say the safe thing and progress of any sort does not lie in that direction. The Anglo Saxons in their political life have developed a Parliament—just a talking place and of course a legislative place. We thoroughly believe in the frankest exchange of opinion when such is conducted in parliamentary fashion and with wholesome sanity.

But legislation for a religious body is another story. Enforcement of law is the bugbear of all political societies and this in spite of all the machinery of compulsion. Ecclesiastical legislation is cheap and the enforcement rather costly. Bodies of the congregational order have no desire I take it, to imitate those of the Presbyterian or Episcopal tradition. We have won our liberty from the domination of any sort of pope or machine. Let

us keep it. Let our gatherings be consultative and advisory rather than legislative.

There is another matter. Are we prepared to do away with our National Conference? The American Unitarian Association is only a branch of our various activities as a body. If the National Conference has become an inane and ineffective affair let the excresence be lopped off by all means. This question ought to be settled. At present our National Conference includes all our organizations and assumes the function of initiative and advice with respect to them. If this power is to be delegated to the American Unitarian Association which indeed is the most efficient thing we have, and I believe in its splendid work with all my heart, why then in the name of rational procedure, let us do it. Until we do it we should confine our discussions at the annual meetings of the American Unitarian Association to the things which come properly within its province.

Meanwhile, we have worked out our problem pretty well. I cannot conceive of a more pliable ecclesiastical scheme than we have; a scheme that respects the autonomy of each congregation and affords the largest liberty to each individual member in the formulation of his thought upon the deep things of religion. We are doing well. We are a small body of churches but I take it we are working together as successfully as any religious body that fosters similar traditions. Let us go on in our present attitude and we need not fear the result. But we have grave reasons for doubt if we introduce elements of compulsion. Let us hold together in the freedom of the spirit. William S. Morgan.

Rev. John Snyder, Minister of the church. in Nantucket, Mass.

Sure! Our American Unitarian Association meetings more closely resemble the annual gatherings of a Mutual Life Insurance Co., than the deliberate body of a religious denomination. Everything has been done, practically, before the meeting is called. We simply record results. This is nobody's fault in particular. The officers and board of the American Unitarian Association do the best they can. They are struggling with a bad system. And until that system is radically refused our most effective and influential laymen will neglect the meetings. Why should they attend when there is nothing for them to do? And nothing for them to discuss? One thing is certain. Under the organic law governing the proceedings of the American Unitarian Association nobody can vote at its meetings except annual and life members. No scheme to make it a delegate body would receive the sanction of the Courts. But I suggested a method two years ago, by which to all intents and purposes, it could become legally a delegate body. My suggestion was that the body should meet as *two houses*. The life members constituting *one house*, and the delegates from churches, local conferences the other. Of course the latter would all have to be annual members. All action would require the concurrent vote of both houses. Such a scheme would give dignity and distinct independence to the representatives of our religious bodies. I see no legal difficulty in adopting such a method. How could it be made workable? By some measure of previous preparation. Thirty or possibly sixty days before the annual meeting I would require the President of the Association to publish his "budget" or list of contemplated activities, this could be made the basis for intelligent discussion at each local Conference, Ministerial Association, meeting's of the Woman's Alliance, possibly at special meetings held in individual churches. At the first meeting held on Monday morning of anniversary week, I think the President should appoint the special committees to consider the various branches of the contemplated work, and appoint a nominating committee. Reports of Field Agents, missionaries etc., etc., should be printed, and in the hands of the delegates before the annual meeting.

This is, of course, but a very sketchy and imperfect outline of a system which, I believe, would enlist the sympathy and

active interest of the men whose trained intelligence would be of the most value to us. We have the best educated and ablest body of laymen of any church in America and we make the least use of them.

Our meetings might possibly be numerically smaller: but what of it? We would be a real deliberative body which we certainly are not at the present time.

I don't want to seem flippant, because I recognize the seriousness of this matter, but sometimes I feel, when I go home from our anniversary meetings, as if I had duplicated the experience of the Poet Lowell, who said, that he used to return from democratic meetings with "his stomach full of watermelon and his head full of snare drum," stimulating but not nourishing! John Snyder.

Rev. J.T. Sunderland, of Hartford, Conn.

My answer is, Yes. Is it asked, how? I reply: Let a really representative Committee be appointed to consider the matter fully and bring in a report with recommendations next year.

J. T. Sunderland.

OUR READER'S EXCHANGE

[We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that *courtesy*, *pertinence* and *brevity* shall be the manner of all our contributors.—EDITOR.]

A Protest

Helena, Montana, April 18, 1910.

Mr. Editor:—

In an article entitled "The Problem of Liberal Religion in the West," written by our esteemed field secretary, of the Rocky Mountain Department, Rev. Wm. Thurston Brown, and published in your issue of April, 1910, I feel that a mistaken impression has been given with respect to our Unitarian work in this region, especially in Montana.

Mr. Brown gives the impression that Unitarianism in this region is largely and increasingly socialistic; and that it is supported mainly by the poorer classes. That is simply a mistake, as the facts will show. Mr. Brown has been so misled by his own socialistic bias that he has not been able to see and report the facts as they are.

Our church in Helena, which Mr. Brown passes with scarcely a notice, has been in the past and is now the only church in Montana which is an assured and undoubted success; and it is not socialistic. Its membership is composed of prosperous, educated and successful people, who stand always for sanity, progress and humanity.

And the growing success of the Helena Church from the start has been due to the fact that its ministers have preached a constructive gospel of liberal religion; and so have builded not with "wood, hay and stubble, but with gold and silver and precious stones."

In course of my four years' ministry in Helena I have preached several times in Great Falls, several times in Livingston, and have just closed a course of five sermons in Butte, and I know from inside experience that the interest of the better classes in our liberal message is a religious and genuinely spiritual interest.

I went at the kindly request of Mr. Brown to Butte on Sunday night six weeks ago. I had the first night twenty people, the second Sunday night thirty, the third thirty-seven, closing the fifth time with forty-five people. The people who heard me in Butte, and who responded warmly to my message were not socialists, except perhaps a very few; they represented in the main the prosperous middle-class, intelligent, educated morally and spiritually alert people.

It is due in simple justice to our Fellowship at large that the facts about Butte should be known. The "socialistic minister", as Mr. B. styles him, of the Butte society, has made the name Unitarian a hissing and a by-word in that city. Good, reputable, strong citizens who supported the movement in the beginning, dropped out from time to time owing to the unsatisfactory charac-

ter of the preaching; and the eight years of that society's existence have been simply eight years of decline, ending in utter failure and humiliation. These facts are too well known in this vicinity to be questioned by any one.

The kind of ministers we need in the West are men with a religious message; men who know the meaning of inner life; men of prophetic spirit and profound insight who know the difference between the gospel of the kingdom of heaven and a mere gospel of loaves and fishes.

I assure you that I trust and esteem Mr. Brown for his true worth, but I think he is simply mistaken in his estimate of the situation, and in justice to those who are really doing the work and succeeding in this field, I utter this earnest protest.

Our deliberate aim in Helena has been to avoid a merely political propaganda of any sort, and this not from any spirit of cowardice or sordid selfishness; but from the fact that we have had a higher and more important message to deliver and have not wished political animosities to interfere with our constructive religious work.

As a result we have people of every political creed working harmoniously together in our society for the higher life of the community, and the realization of the kingdom of heaven.

Very truly,
Frank Abram Powell,
Pastor First Unitarian Church, Helena Montana.

Notes from the Field

May Memorial Church
Syracuse, N. Y.
Rev. S. R. Calthrop
Minister

The time seems ripe to report something of the work in this parish during the current year. The Annual Meeting was held the first Monday evening in January. Supper was served at 6:30 oclock, and the business session followed at 8 o'clock. The reports of the Treasurer, the Superintendent of the Sunday School; the secretaries of the "Samuel R. Calthrop League" and the "Womens' Alliance" were submitted and indicated a prosperous and successful year. Glancing backward from this date it is gratifying to report an increase of church attendance over the average of last year, and to note the presence of a large number of strangers from Sunday to Sunday. The membership of the "Women's Alliance" has increased from 60 to 95. The Young People's society "The Samuel R. Calthrop League", has had an average attendance from October to April of twenty five. The Sunday School has had a rather lower average as compared with last year, due entirely to an epidemic of scarlet fever which persisted throughout the winter.

On Wednesday, March 2nd the "Women's Alliance" inaugurated "Neighborhood Day", entertaining as guests delegates from Rochester, Buffalo, and Ithaca—all of whom arrived in ample time for an hour's programme of "Welcome" and short reports—in the morning followed by luncheon in the parlor of the church at which the president of our Alliance, Mrs. Wm. G. Tracy was hostess. The afternoon programme consisted of an address by Mrs. Richard W. Boynton of Buffalo on the subject "To what extent should the Alliance ally itself with industrial and philanthropic movements"—followed by a lively discussion. Before adjourning for afternoon tea it was unanimously voted to make "Neighborhood Day" an annual event and the invitation of Rochester was accepted for 1911.

On March 12th all the forces of the church united in making the "Department Store", which is the annual Sale, a success. The "Store" was initiated 14 years ago as a Sunday School enterprise and has gradually grown to be the *joint* product of all the church organizations. The financial result this year was most gratifying, the sum of $760 was realized. Important as this is to the various activities sharing in it, it is of far less value to the church than the spirit of good fellowship and friendly co-operation between the workers who for six weeks preceeding the sale met weekly, and oftener, in preparation for the same. The Annual Meeting of the "Alliance" was held Wednesday April six, closing in several ways the most successful season of its history.

"The Samuel R. Calthrop League" held regular semi-monthly meetings from October 13th to April 13th. The special events of its season were the visit of Rev. John Haynes Holmes in November, a delightful Concert in December and the visit of Rev. Henry T. Secrist in January.

Mr. Holmes and Mr. Secrist were entertained at supper by the "League", and large audiences were in attendance at the meetings following. Finally it is with the greatest satisfaction that we can report the organization of a "Unitarian Men's Club" which has

adopted a constitution and by-laws, elected a fine staff of officers and held three regular monthly meetings. There is a growing interest manifested and an assured feeling that with such a strong laymens adjunct to the church's life an era of renewed usefulness is opening. I must close this *overgrown "item"* by an altogether inadequte tribute to our dear Dr. Calthrop—who in this 81st year of his life and the 42nd of his ministry in this church has been preaching the greatest sermons of his career, "giving" to quote his own words—"the best results of my intellectual and spiritual life to my dear people." He suffered a short illness at the Easter season, and was unable to preach on Easter Sunday—the service was conducted by the pastors' assistant—and before the following Sunday he was equal to the requirements of the day. It was the only Sunday in fifty years that he was incapacitated by illness, and he deeply regretted breaking the record!

Rochester, N. Y.
Wm. C. Gannett, D. D.
Edwin A. Rumball
Ministers

Particularly fine work was done, last month, in the Rochester church in advertising and holding a special series of Sunday morning services on "The People and Social Justice." The subjects were, (1) Who are the People and what is Social Justice? (2) Do the People want Social Justice? (3) Who are the People that are for and against Social Justice? (4) How May the People obtain Social Justice? This was a timely treatment of the subject that is undoubtedly uppermost in the minds of men to-day, and must have done much to extend the influence of the church in the community, both as a helpful and a directive force.

The method of advertisement was unique including as it did a section of the map of the city, indicating the location of the church and the nearest car lines. This is the kind of enterprise that will enable us to take hold of the splended opportunities offered to every one of our liberal ministers to-day. C. W. C.

Church of the Messiah
New York. N. Y.
Dr. Robert Collyer
Rev. John H. Holmes
Ministers

On Easter Sunday Mr. Holmes preached to a crowded church on "The Living Christ" Immediately following the regular service of worship, public welcome was given to those persons joining the church on that day. Dr. Collyer and Mr. Holmes had the pleasure of giving the right-hand of fellowship to forty-three persons who signed the church covenant, and thus became formally enrolled in the church membership. Ten other persons have joined the church since the opening of the year, making a total increase of membership during the season of fifty-three persons.

Church of Our Father
Newburgh, N. Y.

The trustees of the church have recently bought a house for a parsonage. It is now being painted and papered and will soon be ready for occupancy. Five persons have been added to our membership since Mr. Wilson became our minister. We have a Girl's Club with classes in embroidery and cooking, besides having its social features, also a Boy's Club which holds weekly meetings. A "Current Events Circle" has been formed and its meetings are in the nature of public discussions of modern problems. Such subjects as "Medical Inspection in the Schools", "Woman Suffrage" "Vivisection" and "Municipal Ownership" have been discussed. The Woman's Alliance has been quite active and besides holding its regular meetings, has been able to raise money in different ways: — a lecture by the minister in December brought about $35 to the treasury. On February 18, a Concert was given the proceed from which amounted to $58.75, and on March 11 a Food Sale was held which resulted in a profit of $60.00.

Jersey City, N. J.

A series of services under Unitarian auspices began in this city Sunday evening, April 10, Rev. Thomas R. Slicer preaching. About a hundred people were present and the interest was marked. At the second service Rev. W. R. Hunt of Orange preached, and Rev. John Haynes Holmes was the speaker of the third evening. These services will be continued during May, after which it will be determined whether a permanent society can be organized.

Church of Our Father
Lancaster, Pa.

The Rev. John W. Cooper, Ph. D. recently entering, our ministry from the Presbyterian church, has been unanimously called to the pastorate of this church and a most attractive installation service, with Rev. Thos. R. Slicer of New York, to preach the sermon, has been arranged for May fourth. Mr. Cooper is a young man of marked ability and great energy.

Hamilton, Ont.
Rev. Felix Taylor
Minister

The Installation of the Rev. Felix Taylor as pastor of this church took place on the evening of April 19. The weather was very bad, but every other feature of the occasion was very good: a delightful social gathering with a supper preceded the formal services. A good congregation gathered despite the rain. Rev. R. J. Hutcheon of Toronto conducted the opening services and made the Prayer of Installation, Rev. Richard W. Boynton of Buffalo made a noble and most inspiring Address to the Minister; Rev. Geo. H. Badger of New York gave the Address to the People, the chairman of the Board of Trustees made a most felicitous address of welcome from the congregation, and attractive music was rendered by the choir. Mr. Taylor's work opens with great promise.

Unitarian Church
Sanford, Me.
Rev. E. J. Prescott
Minister

Several of the leading men of Sanford began to realize last summer that the time was ripe for a new Unitarian church. Correspondence

was opened with the Association, and through it various preachers were sent there during the autumn, who spoke to large audiences in the Town Hall. The call of the parish to Mr. Prescott was made in December. The installation took place on February 7, and Dr. Samuel A. Eliot preached the sermon of ordination to an audience of nearly a thousand people. Through the development of the Goodall Worsted and Plush Mills, established and built by Mr. Thomas Goodall and his three sons, the town has grown wonderfully in the last twenty years, and has nearly ten thousand inhabitants. During that time about three thousand English people, mostly skilled laborers and fine representatives of the good old Anglo-Saxon stock, have come here to work in the mills, and many of them are enthusiastic members of the new church. Then there are many French Canadians at Sanford, and one frequently sees French signs in the shop windows. This combination of Yankees, English, and French gives the place a character of its own. There is an average attendance at the morning service of two hundred, and double the number in the evening. The Sunday-school counts over a hundred on its list with an extra hundred adults in Mr. Prescott's Bible Class. The Alliance has a membership of over fifty, with a well-organized set of committees, for all sorts of work.

South Unitarian Church
Worcester, Mass.
Rev. Sam'l C. Beane, Jr.
Minister

Sunday, April 3d, was a proud day in the history of this church. The building was tastefully decorated with American flags in honor of the visit to this city of the Nation's Chief Executive. As the Presidential party came in sight of the church, a chorus made up of the children of the Sunday School, assisted by a goodly number of adults, led by a cornet, joined in the singing of "America". The uncertainity of the exact time the President would pass, led the singers to be ready for any emergency, and when the scout automobile came along, the chorus struck up, and one verse was sung before the President appeared in sight. The chorus sang again, when President Taft's automobile was sighted, and had finished a verse by the time he reached the church. Here the parade stopped, the Secret Service men left their seats, and amid singing andcheering the President waved his hat and smiled continuously. He seemed highly pleased at this greeting from the boys and girls of his own denomination, and waved and smiled again and again as his automobile moved on. This church is steadily gaining in numbers. There has been an average attendance of 90 since Christmas, and on Easter the high-water mark of 150 was passed.

Melrose, Mass.
Rev. T. J. Horner
Minister

At the annual meeting recently held, it was shown that the church had made substantial progress during the year. After a supper served by the ladies of the parish, a business meeting was held, presided over by Mr. C. E. Gassett. All bills were reported paid, with a balance of $464 in the treasury. Reports were made of the work of the Sunday School, Women's Alliance, Social Club, Liberal Union, Post Office Mission, and Cheerful Letter Committee,—all indicating prosperity and progress. C. W. C.

New Books

A Modern Chronicle: by Winston Churchill; illustrated by J. H. Gardner Soper. New York. The Macmillan Co. 524 pages. Price $1.50.

This is palpably a book for Just Now. It deals with the very latest of social phenomena: the most acute phases of the divorce problem; the last phases of the dreariness of New York's "Smart Set"; the iniquities of modern commercial methods; bridge-whist; the perversities of automobiles, and the flatness of a newly developed New Jersey suburb. But in very fact, this is a good old-fashioned love story after all. There is the fascinating young girl with restless ambitions and vague dreams of a brilliant future mingling worldly conquests with ideal aspirations in very baffling fashion; there is the plain, sober-souled, true-hearted lover who is not appreciated in the early years of love, but who holds on steadfast to the end to win his prize at last; there is the brilliant introduction of the heroine to gay society through a boarding-school chum; the glamor of the first real suitor; the hasty courtship; the mistaken marriage, (two of them, if you please), before the real lesson of love is learned; and then the kind interposition of a friendly Providence that sweeps the board of all disagreeable debris of misadventure to make way for the "happy conclusion," which is so charmingly old-fashioned and satisfying.

On the whole Mr. Churchill has made this the best of his books, unless we except "Coniston," which we still remember with peculiar fondness for its delicacy of lining and wholesomeness of tone. "The Modern Chronicle" escapes many of the crudities of the earlier volumes, the characters are much better developed and more intimately conceived than those of preceding books. As a "problem story" it has not indeed, much value, if any "problem stories" ever have. Divorce is given a prominent place, but nothing is proved about it by the telling of this story save that in this case it turned out to be a mistake,—because Hugh Chilton "turned out" to be different from what Honora expected. The unescapable fact being that there are as many "marriage problems" as there are marriages, and that human nature is more than a method of evolving ethics, it is futile to endeavor to solve these issues by making up stories that can turn happy or unhappy as the author chooses to make them, having the circumstance of prosperity, coincidence and death so accurately in his control. The spirit of the book is wholesome, however; certainly high-

life is presented with no enticing glamor and the self-respect of the reader is nowhere done dispite. And it makes an interesting story.

Faith and Health: by Charles Reynolds Brown. New York. Thomas Y. Crowell and Co. 234 pages. Price $1.00 net.

Dr. Brown does not believe in "Christian Science" and he knows the reason why. "I began the study of Christian Science," he writes, "twenty-three years ago, in the city of Boston, and under Mrs. Eddy herself. I have in my home a diploma certifying that I am entitled to practice as a Christian Scientist healer." This book indeed is not a bitter or partizan attack on the Christian Science cult. Dr. Brown deals with the whole subject of Faith and Health in seven chapters, the titles being: The Healing Miracles of Christ, Modern Faith Cures, The Pros and Cons of Christian Science, The Healing Power of Suggestion, The Emmanuel Movement, The Gospel of Good Health, and The Church and Disease. Dr. Brown has considerable sympathy with the Emmanuel movement, to which he has given no little study, but be believes that its principles must be applied with caution by the average minister. On the whole his thought is very sane and modern, while his style is certainly attractive.

John The Unafraid: Chicago, A. C. McClurg and Co.

This unique little volume of whimsical saintliness has many striking passages and is all permeated by a lofty idealism. Its manner of speech is old Biblical English but its substance of thought is charged and almost over charged with modernity. "In the seventh day of the seventh month," it begins, "in the year of our Lord, (being one of the years of the first quarter of the century) the nations were notified by the astronomers that a new planet had become visible, similar to, but much larger than the sun, and in just forty-two months it would strike and destroy the earth and every thing thereon." Whereat everybody became panic-striken—and foolish, in many thousand different ways. A man named John was the only person unafraid, and he was unafraid because of the thoroughgoing idealism of his altruistic philosophy and conduct of life. He said, "If there be aught of unselfish good within me that is God". He said, "Every good wish is a prayer, and every good deed is an answer to prayer." Likewise he said, "In a vision I passed through the city and seemed to read on each spire—'Dedicated to the salvation of ourselves' ". And similar things he says,—with quaint intermingling of interlocutor dialogue with other men to throw his noble utterances into relief. The book is published anonymously, and the publisher hints at a widely known personality behind the writing. There is certainly nothing in the book to make anonymity necessary, we should say; its heresies are very genial and its departure from "church-theologies" simply modern. Is the author himself undeserving of his epithet "Unafraid"?

The Christian Pastor in the New Age: Lectures for 1909 on the George Shepard Foundation. Bangor Theological Seminary. By Albert Josiah Lyman, pastor of the South Congregational Church, Brooklyn, N.Y. Thomas Y. Crowell and Co., 174 pages, Price 1.00 net.

"The keynote today in our vocation is *spiritual chivalry*. Make the pastorate glow. Make that word *pastor* to entitle the supreme joy as well as the sublime devotion of your life." So Dr. Lyman closes a most wholesome and inspiring series of lectures to the students of the Bangor Theological Seminary. Out of the ripeness of an exceptionally successful and productive pastorate he speaks of that "which he doth know" to the fortunate young men who listened to him. And to Dr. Lyman obviously the work of the Christian minister has its foundation in the intimate and personal service of the pastor who lives near to his people, and ably ministers to souls before he ministers to congregations. Significantly, his last chapter is entitled "The Pastor as Preacher". That is just it, according to his conception. The successful preacher and prophet must have been first the devoted and consecrated shepherd of souls: the message of his preaching grows out of his experience in ministering.

Dr. Lyman's "system of pastoral service" turns on three watchwords: comrade: sponser; social mediator. Something that might inhere in a High Church, Sacredotal conception of the ministry is suggested in the second and third of these offices, indeed; and the writer is definite in insisting that the first office of comrade and counselor could not suffice for the true Christian pastor. There must be something sacredotal, in the best sense of the word, the consecration of one set above his people and responsible for them, as it were in Christ's place,—this is an essential part of the ministers vocation. Yet, in a better sense, Dr. Lyman's interpretation of his ideals is distinctly modern and in tune with demands of the present age. His manner of presentation is simple, direct, intimate and comradely: with rarely now and then a passage of more studied excellence. A chapter on the Pastor as Parish Organizer and Leader is very practical and sane.

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Templeton, Mass., April 20, 1910.

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Treasurer—Cyril H. Burdett, 135 Broadway, New York

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Headquarters of the Unitarian Conference of the Middle States and Canada.

MISS FLORENCE M. BISCHOFF, Clerk.

Office Hours: Mornings from 9:30 to 1:00
Afternoons from 2:00 to 5:00
Not open Saturday afternoon or holidays.

Our Constructive Issues

I. We stand for an open and an honest pulpit; for freedom in truth-seeking, courage in truth-speaking, and the reverence of unfaltering sincerity in all issues of religion.

II. We stand for religion that identifies itself explicitly with pure living, high thinking, and noble aspiring. The essential business of the church, we believe, is not to fortify a theology but to promote righteousness: and we make the basis of church fellowship not credal agreement but moral oneness of purpose.

III. We stand for a religion of the Here and Now. Believing resolutely in Immortality, we insist that the first experiences of Immortality are in this world's living present: and God's sharing of To-day with us brings religion's chief concern.

IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.